APRIL 19 to MAY 10, 1942

The Episcopal Church Sunday-School Magazine

A JOURNAL OF CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

Published monthly by

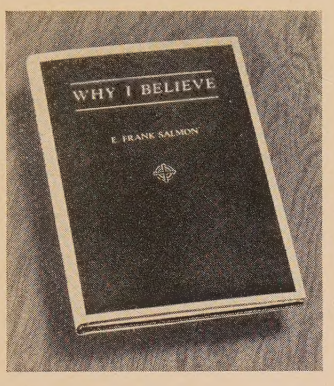
H. M. JACOBS COMPANY

New Cumberland, Pa. Phila. office: 1724 Chestnut St.

WHY I BELIEVE

By E. Frank Salmon

Rector of Holy Trinity Church
Philadelphia, Pa.



Many persons have no difficulty in believing the doctrines of the Christian Faith. Many, however, are unable to state intelligently and simply why they believe these doctrines. This little book in understandable language that all may read, states in a most excellent manner reasons for belief in some of the fundamental doctrines of our faith; reasons for, Belief in God, The Diety of Christ, The Virgin Birth, The Resurrection of Christ and The Life of the World to Come. It would be difficult to find in one small volume more important reasons for the belief in these doctrines. Dr. Salmon's radio ministry is proving a spiritual help and blessing to thousands of individuals. The book has been written in response to many requests for these addresses. $1.00

THE CHURCH AND THE NEW ORDER

By William Paton

The entire Christian world is concerned about the kind of peace that must be now. No peace will suffice that is not Christian. What place does the Church hold in this all important problem? What Christian principles are involved?

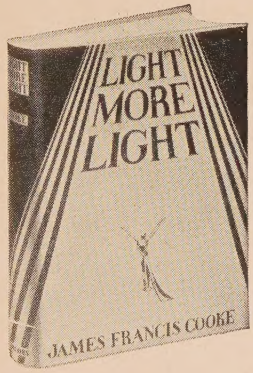
Dr. Paton answers these questions from the standpoint of a Christian faith and Christian living. America and England will have the greatest contributions to make in shaping this new world. How this new Christian order may be achieved is clearly and definitely presented by the author who has world wide recognition as secretary of The International Missionary Council and editor of The International Review of Missions.

This is a book that should be studied by every thoughtful Christian today. $1.50

LIGHT, MORE LIGHT

By James Francis Cooke

Author, Editor and Business Executive



It has often been said that there is nothing new under the sun. However, a new presentation of an old idea, commands attention. "Light More Light" is such a book, packed with sound, practical thinking and constructive optimism. It is built upon time-tested ideas of self-help, and confirmed in the writings and by the wisdom of the greatest minds of the past thirty centuries. All you need do is sincerely try to employ its general principles in your own life. Positive results will surely follow.

This book is intended to generate a type of self-power which will be amazing in its simplicity and effect. Thus, one may attain courage and health, the joy of friendship and real happiness. In Light, More Light you will find a practical, every day philosophy which any one may adapt and apply to his own daily use with never failing profit. $2.00

H. M. JACOBS COMPANY

BOOKSELLERS — PUBLISHERS

1724 CHESTNUT STREET **PHILADELPHIA, PENNA.**

THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

TOGETHER WITH TEACHERS' HELPS FOR
LESSONS OF THE EPISCOPAL CHURCH SERIES

THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

CONTENTS FOR APRIL—MAY, 1942

CALENDAR 99
EDITORIALS 99
PRAYER IS FOR THE WEAK 101
QUESTION BOX 102
THE EPISCOPAL CHURCH 103
BOOK REVIEWS 104
MISSIONARY NOTES 104
TEACHERS' HELPS 106
BEGINNERS' DEPARTMENT 107, 118
PRIMARY DEPARTMENT 110, 118, 128
JUNIOR DEPARTMENT 113, 128
INTERMEDIATE DEPARTMENT 115
SENIOR DEPARTMENT 119
UNIFORM LESSONS 119
BIBLE CLASS AND HOME DEPARTMENT 124

Published Monthly by H. M. JACOBS COMPANY, New Cumberland, Pa.

Philadelphia Office: 1724 Chestnut Street

ANNUAL SUBSCRIPTION $1.50 PAYABLE IN ADVANCE

Instructions for **RENEWAL, DISCONTINUANCE** or **CHANGE** of ADDRESS, should be sent in *one month before* the date they are to go into effect. In the latter case, always give both old and new address.

Yearly subscriptions are renewed unless advised to the contrary. When a presentation subscription is ordered and is intended to cover only one year, instructions should be given accordingly.

ENTERED AT THE POST OFFICE AT NEW CUMBERLAND, PA., AS SECOND CLASS MATTER

Cross and Crown Awards

Here is a proven method of insuring continued interest and attendance. The reasonable price permits any school to enjoy this successful aid in attracting children to Sunday School. The method of using Cross and Crown Awards follows . . . .

Celluloid Pin ..... $1.25 per 100

This pin is presented to each enrolled pupil and each new pupil upon enrollment.

Each term can comprise thirteen weeks, approximately three months. Awards are given for attendance on all Sundays in the term or absences may be excused if desired. Each pupil starts a term upon enrollment or return after unexcused absence.

Bronze Pin ..... $ .08 each

At the end of the first term the pupil exchanges the celluloid pin for the bronze pin.

Bronze Enamel Pin ..... $ .20 each

At the end of the second term the bronze pin is exchanged for the bronze enamel pin.

Silver Enamel Pin ..... $ .25 each

At the end of the third term the bronze enamel pin is exchanged for the silver pin.

Enamelled Gold Pin ..... $ .90 each

At the end of the fourth term the pupil surrenders the silver pin and receives the enamelled gold pin as an outright gift.

Wreaths ..... $ .90 each

At the end of the second year the pupil receives the wreath into which the enamelled gold pin above is fitted.

Bars ..... $ .60 each

BAR

At the end of the third year and each succeeding year, the appropriate bar is attached to the pin.

Add 10% to the above figures to cover excise tax.

H. M. JACOBS COMPANY

1724 CHESTNUT ST. PHILADELPHIA. PA.

THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

Vol. CV APRIL 19 to MAY 10, 1942 No. 4

CALENDAR FOR APRIL—MAY, 1942

April

19. Second Sunday after Easter ..... *White*
25. St. Mark's Day ..... *Red*
26. Third Sunday after Trinity ..... *White*

May

1. SS. Philip and James Day ..... *Red*
4. Fourth Sunday after Trinity ..... *White*
10. Fifth (Rogation) Sunday ..... *White*

EDITORIALS

THE ASCENSION

HOLY THURSDAY, as it was wont to be called, Ascension Day to give it its formal title, comes at the end of this period. For six weeks our thoughts have been centered on the events of the Great Forty Days, the six weeks that followed the Lord's Resurrection. They will be in our minds and in our hearts most of this 'month'. And then we shall begin to think of the Glory of the Ascension. This event in our Lord's life is not wholly easy for us to grasp. Partly this is due to pictures and a mistaken if not false imagery behind the whole scene. Certain facts must be kept in mind as we try to grasp it. First of these is that the Lord had,—the Gospels are absolutely clear as to this—a control over His appearances which none of us has or has had. He could appear and disappear at pleasure. Here at one moment He might suddenly disappear and be elsewhere. Men did not see Him as we see each other approaching and going away. He always, with one possible exception, made Himself known out of the blue if one may so express it, without any 'drawing near'. The possible exception is St. Matthew's account of His appearance to the multitude on the Mountain (St. Matthew 28:16-20) where in verse 19 we have the word 'drawing near'. Here one gets the picture of the Master coming up to the disciples rather than suddenly appearing in their midst. And as suddenly as He appeared, in other cases, so He suddenly disappears. And this power was His from the moment of His resurrection. But the story of the Ascension is different. Here He and the Eleven go out of the City on across the valley and up to the Mount of Olives. He and they were walking along together, talking. And in His talk He renewed, in the Lucan terminology the great Commission. (Acts 1:8.) And as He was saying these words, as they were looking at Him, He was lifted up and a cloud received Him out of their sight and a verse later St. Luke writes of their watching Him as He went up into heaven. Somehow He had given them the sight to see His withdrawal. The old pictures of the Lord rising like may we say, a balloon, and finally disappearing in a distant cloud is hardly borne out by St. Luke's words. The interesting point is the cloud. Some years ago we discussed the cloud and saw a resemblance between this cloud and the cloud at the Transfiguration and the cloud that rested upon the Tabernacle in the Wilderness, and the great Shekinah Cloud of God's glory. We felt then, as we feel now, that the Eternal Godhead revealed in the bright shining cloud was for a moment

visible to the Disciples on the Mt. of Olives and what they saw, as we take it, was the return of the Eternal Son of God into the Heavenlies, and, to use a phrase that needs great care in its use, returned to God. The essential point in the story is not the manner of His going, but the finality of His going. Never again, in the same way as during these Forty Days, would He be seen *on earth.* Human eyes would see Him, St. Stephen, Saul of Tarsus, and later St. Paul, St. John and no doubt others, but it was the ascended Lord in the Heavenlies, not on earth, that they saw. The ascension closes completely a period of the revelation of the Incarnate Son. For now on He, God's Son, is the Ascended Lord. And His reach to us is from His heavenly throne through the sacraments and the Power of the Holy Ghost.

All this may seem hard to understand, perhaps put differently and so seems difficult in its wording and its picture but it does present to us the important facts of the Ascension and its significance to us. It is because of the event that we feel we can address our prayers to God and be sure of His hearing them. The Ascension, however much of a problem it may raise in the minds of those who can only see the familiar and the evident, is the very heart and kernel of our spiritual life.

THE SUMMER SCHOOLS

SUMMER SEEMS FAR OFF, when these words are being written, and one thinks of this summer with wonder as to what can be done. And yet there is one Church activity which we hope the war conditions will not seriously affect. For almost a generation each summer has seen men and women, young men and women, assembling in the summer schools of Religious work. They have not been just our own schools, nor for any particular sort of people. The movement has gained impetus so great that the earlier plans would seem out of date; and yet the older generation builded well and their output has been well worth the effort. And now we are facing another series of summer schools, which will soon commence, and that will have for their aim and purpose the same as of old: To build up the students' devotional life, their skill in parish and Church school and their interest in missions. And that again will be the main emphasis this year. No programs are at hand, we doubt if any are in readiness even yet as these words are set down the end of January. But the time will come very soon when these things will be known, and decisions will have to be made.

As we see these schools—and we have had part in many of them—these are the advantages. First of all the deepening of friendships through the Church, and the consequent breaking down of parochialism. "Do you do it this way? We do it so" and that another way, helps John and Mary to realize that the Church's way are not hard set and unchangeable. And at the same time they learn that the essential lies beneath the outward appearance. Then again the visitors which do and should come during these meetings from the mission field, widen our understanding of the Church's life and work. Those who some years ago took part in some missionary pageant; or listened, spell bound, to some one telling of the work in distant lands; who sat down quietly and talked over with a man or a woman, fresh from China or Puerto Rico often got up from such a talk with a new zeal for Christ and His work. This sense of fellowship, this understanding of the larger work of the Church, this breaking down of parochialism make the first factor of good in these summer schools. Second we would put, it perhaps ought to be first, the deepening of the spiritual life. Celebrations of the Holy Communion, devotional addresses, Sunset services, bed-time prayers, one and another these have made devotions more real and more essential to the life of many a soul. We can recall with gratitude many a sun-set service on the banks of the Delaware as the summer conference of the Second Province gathered to listen to one or another of our chaplains. Lake Champlain and Lake George have echoed night after night to the hymns of the young people of Albany or Vermont. In like manner the mountains and lakes of the west and the south have seen others equally enthusiastic and equally uplifted by the devotional services there. The stillness of the early morning, the quiet of the sunset, the intimacy of the house prayers, the inspiration of addresses and intimate conferences with the pastor of the school have changed many a life.

One more good thing, before we think of the school side, is the sports program. None of the conferences is shut out from the pupils and the faculty playing together. It makes for a fine spirit of comradeship; and like the comparisons we spoke of above it breaks down parochialism and sectionalism and its knits into friendships people of different parishes and so builds together the diocesan or provincial spirit, without the evils that too often grow out of selfish emphasis upon rights and prerogatives.

As we see them the classes are of three sorts: i. those which seek to build up information in the minds of the pupils. We churchmen, too many of us, are dreadfully innocent of the very A B C's of our Religion. And we know of no conference which does not offer some courses with a very definite content value. Some are on Scripture, or Church teaching or Church life, some are on history or mission fields or church organization. Their variety is almost limitless, or in any particular school limited only by the limits of time. And in many schools the program of one year

leads on from that of the last and to that of the next. Pupils who come for three years have had the chance for some very definite progression in their learning. ii. The second group of courses have to do with "How to do it." They may be church school courses, in method, or classes for program building for young people; or, in schools for those older than the young people, special courses on organizations and their methods. They too are many and various but they all center about the one idea. "How shall we, How should we do this or that piece of Church work." iii. And lastly there are apt to be courses dealing with the intellectual problems and the understanding of what The Gospel of Jesus Christ means to their own souls. We well recall, if we may be permitted to use names, how at the Princeton Provincial Summer School (Province of New York and New Jersey) Bishop Ferris many years ago offered a course on present day problems and his surprise when he discovered that the problems the young people had in their minds and those he had intended to deal with were not the same. He, of course, set out to help them in their real troubles of mind, and not in the nice set of problems he had come prepared to talk about and discuss. This is just an example of the sort of spiritual help that is offered in most such summer schools in the class work. It is more intimate than the addresses or sermons can possibly be and it touches the sore spots and the difficulties as they really exist.

Such are but some of the phases of the summer schools which are soon to begin another year. The lists of them will be found in *The Living Church Annual* pages 93 to 96. Each province and most dioceses have their own school. The clergy can readily find out the details from their diocesan Boards of Religious Education, if they do not know otherwise. Individuals can get the information for themselves from such lists, or from their own clergy. The dates and the terms of expense are too variable to even list the variations. They run from $5.00 or less for the school period to much higher figures as those of the Mother Conference at Wellesley, Massachusetts.

We cannot commend too highly this whole movement to those who do not know of this field of the Church's work, and urge upon those who have never had the experience of such a school the great pleasure and advantage they will find there. Those who know about such schools will not need anything we can say to promote them. This is perhaps the very best commendation such schools could have. Those who have been most often want to go again.

Prayer Is for the Weak

***By* Austin Pardue**

Dean of St. Paul's Cathedral, Buffalo

From *The Witness*

ONE OF the first accusations made by certain self-sufficient people is that prayer is for the weak. It is supposedly a form of self-hypnosis whereby those who are not strong enough to stand on their own feet can muster up courage via auto-suggestion to meet that which they cannot face. I will heartily agree that prayer is for weak people. I have spent the fifteen years of my ministry in dealing with individuals. Most of that time has been in downtown parishes where I have met thousands from every walk of life. I have yet to meet a man who is not weak. We may get along for many years by our own self-confidence but there comes a time in the life of every man when he cannot stand alone. He must have Christ.

In Minnesota I had a parishoner who was a quarterback for three years on the State University's national championship football team. One evening we went to some boxing matches together at the close of football season. We went to the corner for a bite to eat afterward and as I was about to leave he told me this story. The team was coming back from their final game against Wisconsin which had resulted in their twenty-second straight win. His close friend and all-American half back, "Pug" Lund, was resting in a corner of the lounge car. He called Glen Sidel over and said, "Glen, this may seem funny, but before every game, all the time I've played for Minnesota I've said my prayers each day and then just before the kick-off I've said them all over again." I told Glen that I thought that was a grand thing, that I was happy to hear it. It explained a lot about Pug Lund. I said to Glen "And what did you answer?" He replied, "Gee, I just laughed." I was disappointed. "You laughed," I said, "at such a confidence?" "Sure," replied Glen. "I said, 'Gee, Pug, that's funny. For three years I've been doing the same thing.'" That was different. I then said "Tell me what you prayed about." He said, "Well, I talked that over with Pug, and funny thing, we both prayed about the same. Just before every kick-off and all week as a matter of fact, our prayer went something like this. 'O God, I'm not much good. Please give me enough guts to play through this game the best I can. Amen.'" It is true, prayer is for the weak.

Prayer prevents the fungus growth of selfishness which eventually attracts disaster. Selfishness begins as a growth within the individual. It spreads to the group and ends in industrial, social, civil and international war. War today is rapidly getting to such a point of efficiency that it may mean the complete annihilation of a civilization.

The fungi group of plants are so because they do not possess chlorophyll and therefore remain the lowest form of vegetation. Without this ingredient they are dependent upon other plants; parasites, living off the healthy. Life and energy is sapped until they commit murder outright. Selfishness starts as a subtle, unnoticed growth in personality, creeping into one's whole being. The absent chlorophyll is Christ Himself. This growth goes from generation to generation, from group to group, from nation to nation, and slowly eats into humanity until we find ourselves in the kind of a world we have today. There are many kinds of selfish growths in the human personality. The principal being hate, fear, greed, false pride, self pity, revenge and lust. Make no mistake about them, they will eat into your soul and character with the rapidity of a blitzkreig after they once are allowed a foothold. A man who prays honestly will identify these parasites and will ask God for a purge of forgiveness and a blessing of strength.

Selfishness has another quality, that of magnetism. Vindictiveness attracts vindictiveness, dishonesty draws dishonesty, fear begets fear, and hate breeds hate. For as you sow you reap, as you give you will be given and as you judge you will be judged. This spiritual law of magnetism is as final as any of the laws that you study in college laboratories. One of the greatest surprises in the early part of this second World War was a new German magnetic mine which hovered under the surface of the water and became a hidden horror. Whenever a metal ship's hull came anywhere within the vicinity, it drew the explosive into position for a blast. So terrific was it that thousands upon thousands of shipping tonnage was sunk. In the unseen world of the unconscious mind dwells the real personality. It attracts "like" qualities to it for the hull of the soul is magnetic and draws explosives or blessings. Vindictiveness, dishonesty, hatred, lust, fear and all forms of selfishness as well as all forms of good are drawn. When the Queen Elizabeth, the greatest ship afloat, came to the United States she was wearing a strange cable about her super-structure which was electrically charged with alternating current. Thus the magnetic poles were crambled and the attraction broken. Today, every ship that carries a cable of alternating current no longer fears the magnetic mine. Prayer inaugurates a current given by Christ Himself, which, if used with consistency, breaks up the magnetism of selfishness. No man can spend fifteen minutes a day along with Christ honestly seeking out the stowaways of selfishness in the soul and not be freed from their power to cause disaster.

Prayer opens up a side of life which Bishop Brent called, the "Sixth sense." He was firmly convinced long before the psychologists were experimenting on extra sensory perception that there is a mystic sense in man which, through prayer, can open up a new intelligence beyond reason. He said: "The sixth sense or mystic sense—by that I mean the sense that distinguishes man from the lowest below him and allies him with the highest above him. Its wings touch the divine altitude and relate man to the spiritual and the psychic." Such psychological philosophers as William James, Bergson, Jung and Rhine have given much credence to this attitude in man. This added intuition comes through prayer and combines with reason in the name of Christ making men of power. Yes, it is true that prayer is for the weak because it destroys that which makes them weak. Prayer gives them power beyond themselves.

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

1. *How many Provinces are there in the Episcopal Church and what are they called?*

There are eight provinces, as the country is divided into eight zones within which the diocese are more closely linked together. They are known as I. The Province of New England, comprising the dioceses within those states: II. The Province of New York and New Jersey, with the Dioceses of those two states together with the missionary districts of Panama Canal Zone, Puerto Rico, Dominican Republic and Haiti: III. The Province of Washington including the dioceses in Pennsylvania, Maryland, Delaware, Virginia, West Virginia and Washington: IV. The Province of Sewanee which includes the dioceses in the states south of the Ohio and east of the Mississippi together with Louisiana: V. The Province of the Mid-West within the states of Ohio, Indiana, Illinois, Michigan and Wisconsin: VI. The Province of the Northwest which includes the Churches in Minnesota, Iowa, the two Dakotas, Nebraska, Montana, Wyoming and Colorado and the: VII. the Churches in Missouri, Arkansas, Kansas, Oklahoma, Texas and New Mexico and VIII. Province of the Pacific which includes the churches in the State of Washington, Oregon, California, Arizona, Utah, Nevada and Idaho. This also includes Alaska and the Philippines. The Hawaiian Islands are counted as Extra-Continental and are sometimes listed as Foreign Missions, though of course they are American Territory.

Each Province has a President, a Bishop chosen by the Provincial Synod and its deputies meet every year save that of General Convention. i.e two years out of three.

2. *How can a Bishop resign? Can he cease to be a bishop?*

A Bishop cannot cease to be a Bishop, but he can resign to the House of Bishops, the jurisdiction of the diocese or district for which he was consecrated. Two steps are involved, first the consecration which makes a priest a bishop giving him plenitude of authority and power within the Church to do

certain acts and perform certain duties. And then there is added what is called Jurisdiction, i.e. he is assigned to a certain territory within which he can lawfully exercise these rights. He can exercise them anywhere with the consent and approval of the proper authorities, but he has no more authority in another diocese than the Governor of one state has in the next one to his. For example Bishop Manning of New York and Bishop Stires of Long Island (we write before Bishop Stires resignation is accepted by the House of Bishops) have equal power and rights as bishops of the Church of God. But Bishop Manning's authority stops with the line between Brooklyn and Manhattan, the old line between Brooklyn and New York, and he has no authority on Long Island and Bishop Stires in like manner has no authority in Manhattan and the rest of the Diocese of New York. Their *jurisdiction* is limited to a certain territory; their *orders* as bishops never cease. Should age or health or what-you-will make it necessary for a bishop to give up his work he resigns to the House of Bishops, who alone have authority to release him from the responsibility of his jurisdiction. He does not cease to be a bishop and can do all that any bishop can do on spiritual lines but he has no authority over the church. When a Bishop has resigned the diocese chooses someone else to take his place. The man elected for Long Island was Dean Wolfe of New York. If, however, there is a bishop co-adjutor in the diocese when the bishop resigns, then be becomes bishop automatically, for he was consecrated with the right of succession as bishop. A Bishop suffragan may be elected or a missionary bishop may be chosen to take over a diocese, but it is not permitted to change a bishop from one diocese to another. So long as he is bishop the Bishop of shall we say, Vermont must continue the Bishop of Vermont. But the Bishop of Alaska could be elected to any vacant diocese.

Have we many retired or resigned bishops?

A recent article in *The Living Church* tells us that we had, in January, 143 living bishops. 25 bishops have resigned, and it is expected that three or four more will be added after the meeting of the House in February. Of the 118 active bishops 26 are listed as missionary bishops and 12 are suffragan (i.e. assistant bishops without any jurisdiction) and 8 are coadjutors, leaving 72 as diocesan bishops. It may interest you to have this other figure from Mr. McCauley's article (*Living Church* January 18). There have been 428 priests consecrated as Bishops for the American Church beginning with Bishop Seabury October 14, 1784.

The Episcopal Church

By Bishop Johnson

From *The Witness*

THE CHRISTIAN religion is that which Christ and the apostles originated. When one is faced with the fact that there are more than two hundred religious groups which differ radically from one another (and yet each claims to teach the original gospel), he realizes that there must be considerable misrepresentation. It must be due to a false premise as to the basic principles which constitute the interpretation thereof. It is true that Christ taught a philosophy of life but His Gospel is more than a philosophy. It is also true that He set forth certain moral standards, but His gospel is more than a code of ethics. Furthermore He came "that men might have life and have it more abundantly," but His gospel is more than a biological system.

The fact is that if we are to accept Christ as our Master, we must not only love Him for what He is but must also obey Him in that which He teaches. It is not enough if we, like Nicodemus, acknowledge that He is a teacher come from God. He, himself, repudiated that tribute as incomplete. "Except a man be born again, he cannot see the Kingdom of God." He was a teacher come from God, but He was also the bestower of a new life. It is not enough if we admire Him for His virtues—"Why callest thou me good?" He was a good man but He was more than that. He was a vine imparting His life to those who constituted the branches thereof.

"I am the life" is a startling statement but it tells the story of His chief mission on earth which was to superimpose the Kingdom of Heaven upon the animal kingdom of which man is a part. "I am come that ye might have life and have it more abundantly." Most religious leaders accept the fatherhood of God as the premise of their philosophy. Many of them follow Christ as an ethical leader but the great majority ignore the gift of the Holy Spirit as Christ taught and the apostles believed.

The consequence is that instead of seeking the unity of the Spirit in the bonds of peace, they try to impose the uniformity of opinion in the bonds of prejudice. The early Church was neither a glorified service club nor a philosophical forum. It was a household of faith into which men were born, in which they were fed at their Master's table; in which they were to be everyone members one of another. The symbols of its purpose were the altar and the altar rail at which they practiced the love of God and of their fellowmen.

When the Christian Church becomes a debating society it loses its charm and defeats its purpose. The household becomes divided over opinions and like a house divided against itself it fails in its influence on society. A good household is one that has traditions which it respects and ideals to which it aspires.

Whether those who belong to the Anglican communion live up to its traditions and its ideals is one thing but whether its standards represent the apostolic faith is another. It commends itself to me because of four attributes which belong to a

household. First, it has kept the altar and the altar rail as the symbols of worship and fellowship. Second, it has preserved the faith, the sacraments, the scriptures and the laying on of hands as that which was entrusted to its care. Third, it makes the standard of membership to consist in an acceptance of the Apostle creed and permits latitude toward individual opinions about this and that. Fourth, to those who are loyal to its claims upon them, it has the atmosphere of a home in which they are reared. Possibly its members are lacking in zeal, due to the fact that the Church lacks the partisan urge.

One is apt to accept a home without making it a subject of propaganda. Curiously enough it includes in its membership both those who resemble Roman Catholics and also Congregationalists in their theology. It does not seek uniformity in doctrine but cultivates a charitable attitude toward those who differ from one another. It is a household in which people can radically disagree without becoming disagreeable.

Like a true home it venerates tradition and seeks ideals. Unfortunately it has the same appearance of exclusiveness that a good home manifests, due no doubt to that kind of satisfaction which a good home is apt to produce. It includes however a rational philosophy of life, high ethical standards and loyalty to the faith and order of the primitive Church.

As one who has had a long life and many contacts with all sorts and conditions of people, I have found the clientele of the Episcopal Church to be composed of most reasonable, generous and liberal folk who act as a leaven in the communities where they live. After all, though you "give your bodies to be burned and have not charity, it profiteth nothing." The essential quality of charity is that we love those whom we do not admire and put up with those with whom we do not agree. Anything less than this falls short of our Lord's teaching. If we greet only those who agree with us do not the publicans the same?

Book Reviews

IF JESUS CAME TO MY HOUSE. By John Gale Thomas. A. R. Mowbray Company, London. Morehouse-Gorham Co., New York, 1942. Price, $1.00.

YOUR GUARDIAN ANGEL. Verses and Pictures by Blanche Handler. A. R. Mowbray Company, London. Morehouse-Gorham Co., New York, 1942. Price, 50 cents.

One wonders how it is that Mowbray succeeds in producing such charming little books for children. These two are but a further evidence of their success. The large book—they are both bound in boards, and are small children's small books—is a series of pictures and lines arising out of the title, and is perfectly fascinating. No doubt some very strict old timers will think they are a little too familiar, not quite as reverent or reserved as they ought to be. They may be shocked a bit at the Lord Jesus "If He came to my house about the size of me" riding on a rocking horse. But the pictures are such that they draw one on from page to page and their grand climax is just what He Himself set before us of doing to others and so to Him.

The smaller book is an emphasis upon a too often forgotten part of our Christian teaching, our Guardian Angels. The pictures are most unusual, the drawings and verses delightfully done. The printing of the pencil drawings is remarkable.

Either or both of these little books will delight a child no matter what his age, even if it be eighty years old.

MISSIONARY NOTES

A SOLDIER'S SUNDAY

This letter is from "The Layman's Magazine's" own soldier, a young man who has been in charge of the shipping room in the New York office of the Morehouse-Gorham Co. before being selected for military training. Eddie has worked for the company for a number of years, in Milwaukee and New York.

Sir: Sunday, May 4th, during our chapel service I suddenly decided I would grab a bus immediately after the Benediction and drink in a beautiful Episcopal service in Columbia—something I had been wanting to do every Sunday in the two months that I have been in the Army. I chose St. John's because they had a sign on the road two blocks away cordially inviting visitors.

It so happened that this particular day was an "Invitation - to - soldiers - to-attend-churches-in-town-Sunday." There were about 20 men in uniform impressively occupying pews in the front of this friendly church. The presence of these soldiers, warmly welcomed by a hospitable Southern congregation, clearly indicated the important part the church is continuing to play in the Army's program.

U. S. Army trucks coöperated by supplying the transportation to churches selected by the men. The rector, in his Holy Communion sermon, pointed out how governments, fashions, and transportation are rapidly changing, but that the Church, as solid as the rock of St. Peter, would remain forever. Illustrating his point, he said that Bishop Manning, building the Cathedral of St. John the Divine, was building an edifice that would remain at least one thousand years, many years after other material things will have passed away before it.

"Why," continued the rector, "should we be dismayed when a bomb goes crashing through the roof of one of the old respected churches of Great Britain? Will not the physical shape of a parish church be rebuilt? My former Bishop, two years

ago, was speaking at the eleven hundredth anniversary service of a small parish church in England. These worshippers know they have an old established organization whose roots go way back to the time when Jesus said "Lo, I will be with you always." They have gone through wars before, and vandals have ransacked their holy shrine for 1,100 years. So they will continue to replace any stones blown out of their places by bombs, repair damaged roofs, and carry on the one institution that has not changed in nearly 2,000 years and will never change."

Members of the congregation wore their warmest smiles; and their handclasps were firm and friendly. However, this was not the end of the invitation. It is becoming generally known that soldiers miss their homes more than any thing else; and there is a distinct craving, above everything else, to visit homes and enjoy the relaxation and comfort that can only be found in a home—any home. Members had previously extended invitations through their rector and did their utmost in satisfying a soldier's longing for associations with a family. Mothers, of course, were supreme this day and turned out some fine dinners that satisfied another longing that soldiers are famous for. Fathers were pals. They are the ones who would put their arms around a boy's shoulders in fatherly fashion, make him comfortable in the family car, and later carry the brunt of the conversation while mother was busy—oh, so busy—in the kitchen.

It was a successful and happy day for many. I can visualize the letters traveling on the train and plane right now that will help so very much to make many of the real mothers and fathers so very thankful that their boy found the contentment of a home for a day because someone, whom they will probably never meet, did their "bit." This is not unusual—the church has been doing it for years and will continue to do so. . . .

Up to this time, places of worship in Army camps have been anything from a tent or a cluster of trees to any available building. Our "chapels" here at Fort Jackson are halls used for recreation, reading, and lectures. The lectern is rough, unvarnished wood. Now, for the first time in history, the Army is providing millions for the construction of chapels with towers and organs. $20,000 is the estimated cost per chapel and will seat 400 soldiers. It is expected that 17 of these chapels will be built at this camp.

(Pvt.) Edward Buetow.

Ft. Jackson, S. C.

A BISHOP DESPITE HIS DRESS

"He was wearing khaiki shorts and a rough shirt as he came down that African trail, so how was I to know he was the Bishop?" asked a friend of Alston May. "As Bishop of Northern Rhodesia for twenty-six years, he has traveled interminably," wrote another friend, "that he might know every corner of that country, and he has gone on foot that he might know his people well."

A young man out of Oxford, he became associate priest of a large English parish. After years of hard work in England he was called to be a Bishop in Africa, in a diocese five times the size of England and Wales, with more than a million people, speaking a dozen languages.

They were at first so completely uninterested in all that he tried to do that he declared they seemed more vegetable than human. But when they kept his twenty-fifth anniversary among them, Christian Africans from thirty villages with their chieftains came from miles around with drums and dances and songs in his honor, and hundreds of gifts.

Though friendly and affectionate, he was no easy-going shepherd and he could be stern. He was one of the few modern Bishops ever to place his whole people under an interdict. During a time when they were misbehaving, he forbade all services and sacraments except in serious emergency, and the discipline brought them to their senses.

His white population numbered only a thousand at first but with the development of copper mines it grew to ten thousand. One of the gifts he prized was the coat-of-arms of the diocese, presented by the Roman Catholic missions in gratitude for his kindness to them.

From the first, recognizing that trained African workers would be more effective than foreigners, he set himself to develop, even from his vegetable-like population, native teachers and clergy, and had the joy of ordaining the first three African priests for that diocese. There are more than one hundred native teachers. Bishop May has had only fifteen white clergy to care for ten thousand Christians and to reach the non-Christian thousands.

When he died in Africa in July, 1940, at the age of seventy years, it was said of him: "He has received his call from this world where he has consistently acquitted himself like a man and a saint."

The evangelization of Africa by the English Church is one of the Epics of missionary advance in the modern world.—The National Council Library (281 Fourth Avenue, New York, N. Y.) will be glad to lend you a book on some phase of it.

BISHOP OF SIX STATES

Out on the open prairie of Kansas, in 1839, stood a log cabin so cold and drafty that snow drifted in through the roof and remained unmelted in a heap on the floor. Into this cabin and many others equally as crude went Jackson Kemper, the Church's first missionary bishop.

A history-making General Convention in 1835 voted to send a missionary bishop to the huge, untouched Middlewest, then the frontier of the nation. Kemper, who was chosen for the job, was not altogether ignorant of the frontier, though his parish was in New England. He had gone once as far west as Wisconsin on a missionary trip.

His first-trip to his new field, late in 1839, was made in an open wagon, using a trunk for a seat. The hardships that he met on this trip were only a mild introduction to coming difficulties, which would have beaten a stronger man than the Bishop.

He traveled by wagon, buggy, stagecoach, canoe, river boat, and on horseback, and in later years he used the railroad. When he could find no church

TEACHERS' HELPS

EPISCOPAL CHURCH SERIES OF LESSONS

THE COURSES AND THE METHODS FOR TEACHING THEM

DEPARTMENT-GRADED COURSES

Beginners' Department;	Learning to Know God as Revealed in Jesus Christ
Primary Department;	The Christian Child and the Family of God
Junior Department;	The Living Christ: His Wonderful Life
Intermediate Department;	The Christian Religion in the Modern World
Senior Department;	The Christian Religion in the Modern World *Advanced Course*
Bible Class and Home Department;	The Creed and The Scriptures

UNIFORM LESSONS

These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

MISSIONARY NOTES *(Continued)*

in which to preach, he held services in a private home, mill, ballroom or barroom without hesitation.

No hardship daunted Bishop Kemper, who was shorter than the average, with broad shoulders and flowing brown hair that turned pure white. On a memorable trip through Kansas he spent one bitterly cold night in a windowless cabin, where is was necessary to open the door to see the food on the table. At another stopping place he remained standing to eat, because he was too cold to sit down.

His was the largest field undertaken by a single bishop. At first his jurisdiction covered only Missouri, Indiana, Iowa, and Wisconsin. Before many years had passed the Bishop assumed Minnesota and Kansas. He visited Nebraska, as well, and saw Omaha when it was a tent city.

For twenty-four years he struggled to build churches, bring clergymen west, and train frontiersmen as missionaries among their own people. He helped the Church in each State to become a diocese and to find a Bishop. When in 1859 at the age of seventy, he gave up his jurisdiction there were six dioceses and 172 clergymen.

BUILDER OF CHURCHES

They call him Builder of Churches, the Rev. Charles C. H. Sergel. The name is deserved for he has averaged one new church every seven years in his nearly forty years of service in Brazil, and the end is not yet.

Geography has played a large part in his life. He was a young bank clerk in London and was sent out to work in New Zealand. There he became engaged to the Swiss Consul General's daughter, Hedwig Streiff, who was born in Milan. He was transferred again, this time to Brazil, where "Charles" became "Carlos" and where, under the benign influence of American clergy then building up the Brazilian Episcopal Church, he became a candidate for Holy Orders.

St. Mary at the Mouth of the Mountain was the name of the first place he worked after his ordination, and there he built his first church. He encouraged people to bring produce to be sold for the building fund. Three little boys drove up one day in a goat cart loaded with live chickens, and the rectory soon became famous as the best place in town to buy fresh eggs.

He went to Rio and built a church there, and learned that the familiar mountain peak, towering above the harbor and commonly known to tourists as Sugar Loaf, has a native name of greater dignity, Finger of God.

In a long rectorate at Livramento he built two churches. One was provided as part of the Corporate Gift which the American Woman's Auxiliary raised in 1925-27. Mr. Sergel's people had been working hard toward their new church, and his mission was reaching out to people on ranches who had had no religious instruction for many years, if ever. He also built a church at Rosario, an outstation. He is now in charge of missions centering in the city of Sao Paulo.

Mrs. Sergel did fine work as a volunteer headmistress in the early years of St. Margaret's School at Pelotas. They have three sons, one a medical missionary in Uganda, one recently ordained to the priesthood in England, and one who had just started teaching when the war came. He was one of those who escaped safely from Dunkirk.

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

THE STORY OF EASTER NIGHT

AIM:—To teach children that Lord Jesus showed Himself to His disciples in the Upper Room to prove to them He is alive.

LESSON MATERIAL:—St. Luke 24:36-48; St. John 20:19-23.

WORK MATERIALS:—Crayons and paper. Plan to color flowers and birds. Make a poster picture of a flower garden and birds flying over it. This is another project that is interesting and attractive: Have a branch of a tree arranged at one end of the room to resemble a tree. On it tie all kind of birds. These birds may be made by drawing a picture of a bird with outstretched wing on folded paper. Cut the paper double and you will have two birds. Color and fold the wings over the body of the bird. Between the two paper parts paste a long loop of string which should measure at least 12 inches. The children may fly the birds by moving the string up and down. Tied to the branch they make a very pleasing project. You can make robins, bluebirds, sparrows, chickadees, redwinged black birds, and wood-peckers.

BACKGROUND FOR THE TEACHER

In order to show His disciples He was alive Lord Jesus appeared in the Upper Room of a house in Jerusalem where His disciples were meeting with locked doors. They were afraid the Rulers of the people and the High Priest would arrest them. Lord Jesus knew just where to find his friends; in an Upper Room in a house in Jerusalem.

This room resembled the Upper Room in a modern house in the East. The first floor of the house was probably appropriated entirely to storing oil and wheat and other articles necessary for daily living. The second floor was occupied by the family for common daily use, and the third floor or loft was fitted up for social meetings. This room was only used on rare occasions. It was probably the same room where they met for the Last Supper.

LESSON PLAN FOR TODAY

1. *Opening Period:*

1. Play "Spring Day" very softly on the piano. Tell the children what you play. Help them see pictures in the music.

2. Sing, "Good Morning to you." Greet individual children by singing to him or her. Sing about the weather. Good Morning upon this Spring Day, or warm day.

3. Opening Sentence "Peace be unto you," said the Lord Jesus. Children repeat verses hold the Bible.

4. Sing, "Christ the Lord is risen today."

"Listen to my Easter Song, God is love."

"The little flowers came through the ground at Easter time." (Choose the best singers and have a choir.)

5. Offering and Response. Bless our gifts and may they help others to know and love Lord Jesus, who arose from the dead on Easter morning.

6. Prayer; Kneel and repeat the Lord's Prayer.

7. Sing:—Spring Songs (Songs about the birds and the flowers.)

"Jesus loves me this I know for the birds tell me so."

"Jesus loves me this I know for the flowers tell me so."

"Jesus loves me this I know for my mother tells me so."

8. Stand and sing "America." With the right hand over the heart salute the American flag.

9. March around the room like boy scouts and girl scouts.

10. Play birds flying and flowers growing. Go for a walk if the weather permits. Observe interesting surroundings. Teach children to be observing, and alert.

2. *Story:*—After you have returned from a short walk tell today's story. Make the class feel Lord Jesus' presence. in the Upper Room just as the disciples did before they really saw Him. Do not stress the fear which they felt but stress the joy and happiness they experienced after seeing Him. Stories for young children should be joyful as well as constructive and informative.

Plan to have the Easter story in pictures. Begin with Palm Sunday, Holy Week, Easter Sunday, The Risen Lord, Easter Morning, Easter Afternoon, and today's story, Easter Night. At this age children learn through seeing as well as hearing the story. Help the class retell the Easter Story using pictures to illustrate the various events. Make the review as interesting as possible. Remember only adults are bored with repetition, children love retold stories. After the Easter Sunday evening in Emmaus ask the class where the disciples went? They returned to Jerusalem. Why did they go back to the city? To tell their friends they saw Lord Jesus. What do you do when you go to visit some one? Knock at the door. That is just what the two friends did. They went to a certain house, knocked at the door, some one let them in and they went up stairs to the Upper Room. Describe an Upper Room as a large room over the second or middle floor where people met to talk or entertain. Listen to today's story and you will hear what happened that night, while everyone was quiet.

Just after Cleopas has finished telling the other disciples his experience and the way in which Lord Jesus showed Himself by breaking the bread and blessing it; there is complete quiet in the Room. They know something is going to happen. They can feel His Presence. They look at one another not quite sure of themselves. Suddenly in the middle of the room stands a man. It is the Master. "Peace, be unto you," said He. "Why are you afraid? Feel me. I am real. See my hands and feet. Why do you doubt me? I am alive."

Speechless the disciples just stood and looked at Him. They wondered if He really was alive. Some thought He was a vision.

To convince them and to dispel all doubt He asked for food. Only the living can eat, the dead do not require food.

"I am hungry. Have you anything to eat?" He asked the surprised men. They gave Him a piece of broiled fish and some honey comb. He ate every bit. Then they were convinced He was alive.

After He finished eating He explained the strange things, which had happened. "I told you about these things when I was here with you. It is written in God's Book that Christ must suffer and die and on the third day rise again. All things the prophets say and write about Me will come true. You have seen things happen. You know they are true." Then Lord Jesus said unto them again, "Peace be unto you; as my Father hath sent me, even so send I you." This is the story of the first Easter Night.

3. *Expression Period:*—Directions are given above for making animated birds.

4. *Dismissal:*—Suggest flowers for the altar next Sunday. Thank all for helping. Dismiss the group by singing, "Good-by to you." And a short prayer: "Dear Heavenly Father, we thank Thee for Lord Jesus. We are glad Lord Jesus is alive. *Amen.*"

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

THE STORY OF THE LAKE SHORE

AIM:—To show Lord Jesus appeared to His disciples a third time. He told them how to catch fish and prepared breakfast for them.

LESSON MATERIAL:—St. John 21:1-14.

WORK MATERIALS:—Model small boats from construction paper or small card board boxes. Make a poster picture of the "Story of the Lake Shore." Color the lake blue and the land surrounding it brown. Paste cut-outs of Peter and his friends in the fishing boat on the blue water and Lord Jesus standing on the sand or brown land. Beside Him paste a picture of a fire over which their breakfast is cooking. If you have clay plan to model fish. A discarded open mesh curtain makes a splendid fish net.

Let me recall my trip to Jerusalem and Emmaus. I would like to take you on a trip down to the Sea of Galilee. There is no part of Palestine which can compare to the land along the shores of this Lake. Many old cities once stood upon it's shore, Capernaum, Bethsaida and Chorazin were a few of the more noted. The River Jordon flows through it and in the days of our Lord it abounded with fish. However, today one seldom sees a fishing boat on these waters. The Lake is less than twenty miles long and about six miles wide. Because of the location it is subject to sudden violent squalls. Wind from the south, sweeping down the sides of the mountains, and setting up against the strong current of the Jordan, make the Lake rough and boisterous. We drove down, down, around curves that made us hold our breath. Suddenly directly in front of us lay a sparkling body of water. "See. It is the Sea of Tiberias. It welcomes you," said our guide. We noticed a sign which read 680 feet below sea level. Finally the car stopped and we all walked along the shore. Imagine if you can the thrill of walking on the same shore where our Lord spent most of His ministry. It was here He preached and taught and when He needed rest and relaxation He found it here. Many of His miracles were performed and on this Holy ground He delivered some of His most important discourses. From these same shores He called to the fishermen and instructed them how to cast their nets in order to catch fish. Perhaps this was the spot where He cooked the bread and fish, which He served them for breakfast. As we stood there recalling St. John's version of the miracle of the fish we were surprised to see in the distance a fire burning and soon the aroma of cooking fish filled the air.

As we walked along we thought more and more of the days our Lord Jesus spent here. After we watched the fishermen cook their fish and eat it; some one in our party suggested that we remove our shoes and wade back through the cool quiet water. With a shoe in each hand we waded and splashed in the water while the same moon and stars looked down. The water was very refreshing and salty to the taste.

LESSON PLAN FOR TODAY

1. Worship Period:

1. To create a spirit of worship and to quiet the children play soft music. Play parts of familiar selections. Ask the group if they recognize:
Brahm's Lullaby.
Spring Song.
Morning Prayer.
If you know of any child who plays the piano or has any talent invite him to play and encourage all of their efforts. Little children enjoy listening to their friends and are generous with their applause.

2. Sing:—"Good morning to you." Change the words and sing, It is a lovely Spring Day. "We are glad to see you," and so on.
"God made the beautiful sunshine."
"Let the Merry sun shine in."

3. Bible Readings. Children hold the Bible and repeat verses.
"The Lord is my shepherd. I shall not want."
"I was glad when they said unto me let us go into the House of the Lord."
"Peace be unto you."
Explain that there are two parts in the Bible. The first part is the Old Testament and the second part is the New Testament. The Old Testament was written before Lord Jesus was born and the New Testament was written after He was born.

4. Offering and Response. The Lord loveth a cheerful giver.

5. Prayer:—Let us kneel and talk to God in prayer. Repeat the Lord's prayer.

6. Sing: Praise Him, Praise Him. God is love.
Love Him. Love Him. God is love.
Sing favorite songs which are seasonable. Songs about gardens, flowers and birds. Dramatize these songs spontaneously.

7. Stand and sing America and salute the American flag by holding the right hand over the heart.

If the children need activity before the story help them make a boat by placing their chairs face to face forming the outline of a boat. While they sit in the boat tell today's story of the Lake Shore. Illustrate the events with pictures. Let the children hold the pictures and tell about them.

3. *Story:*—Retell last Sunday's story, ask children questions using pictures to recall events. Today we are going to hear about some fishermen who went fishing on a lake. Has any one here ever gone fishing? Where did you go? With whom? What did you use to fish with? A pole, line and bait? Did you catch any fish? Long, long ago there were many fishermen who fished on a big lake called Lake Galilee. One night they went out in their boat but they did not catch a single fish. How do you think they felt? Yes they were disappointed and discouraged. They made their living selling fish. If they did not catch any they could not buy food or clothing for their children. Listen to my story and you will see what happened.

Today's story tells how Lord Jesus helped His disciples catch fish after they had fished all night, unsuccessfully. They followed His advice and soon they could hardly pull up the net. It was the largest haul ever pulled in. John realized only the Master could perform such a miracle and immediately recognized the Risen Lord, standing on the shore. Peter was amazed and speechless. His first impulse was to reach the Master. Impatient to be near Him, he jumped from the boat and waded ashore. After a while the others came ashore in the boat dragging the netful of fish. To prove He was their friend and Master He prepared a breakfast for them consisting of fish and bread. Then in a friendly manner He suggested they bring in the fish they caught. 153 fish were counted and the net was not torn. From His loving hands they received and ate the bread and fish He offered them. Yet not one asked, "Who are You?" Because they knew only Lord Jesus could do such wonderful things. This was the third time He showed Himself to His disciples after the Resurrection Easter Morning. Lord Jesus showed Himself to His disciples to prove that He was alive and near them. He knew their habits and occupations. That morning when He stood on the Lake shore He knew Peter and John were fishing on the Lake because they were fishermen. Many times as He walked along these shores He loved so dearly He watched them cast their nets. Much of the time of His ministry was spent, and many of His most wonderful works were done, on these shores.

4. *Expression Period:*—Make small boats from card board boxes or heavy construction paper. For a poster picture follow directions given fully under Work Materials.

5. *Conversation Period:*—Encourage the group to share their worth-while experiences. Today it may be boats and fishing. Give all a chance to talk and help the group form polite habits, listen quietly, do not interrupt and take turns talking.

6. *Dramatize* fishing from the boat which they made with their chairs. If possible have a net which will make this experience more realistic.

7. *Dismissal:*—Dismiss the group with a prayer. Dear Heavenly Father, we thank Thee for Lord Jesus who loved and helped many people. We are glad to know He lives with you in your Heavenly Home. *Amen.*

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

THE STORY OF THE MOUNTAIN TOP

AIM:—To tell the message Lord Jesus gave to His disciples on the mountain. We call this message the Sermon on the mount.

LESSON MATERIAL:—St. Matthew 28:11-20; I Corinthians 15:6.

WORK MATERIALS:—Crayons and paper. Plan to use this story for a sand table project. Children will love to make a mountain with the sand. If you are making poster projects color the grass green and the mountain brown. Paste cut-outs on the mountain. It is said there were more than 500 people waiting to hear Him that day. Do not attempt to make 500 figures but have enough cut-outs to make a large crowd of men. On the top of the mountain paste a picture of Lord Jesus.

LESSON PLAN FOR TODAY

1. Worship Period:

1. Play quiet music or the music of a new hymn you plan to teach. "Jesus

loves even Me." "I love to tell the story of Jesus and His love."

2. Sing:—All stand and sing: Greeting Songs. Welcome Songs and songs about the weather.

3. Teacher hold Bible and read from St. Matt. 19th and 20th verse. (Our story today is based on these verses.)
Children hold Bible and read or repeat favorite verses.

4. Receive Offering and sing "Praise God from Whom all blessings flow," as a Response.

5. Prayer: To form correct attitude for prayer let us say this verse, "Before my words of prayer are said I close my eyes and bow my head. I try to think to whom I pray. I try to mean the words I say." Let us say the Lord's prayer together.
Encourage the group to compose individual thank you prayers and prayers for those who are ill.

6. Sing: "I am so glad that Jesus loves me." Dramatize this hymn by pointing to yourself as you sing.
"I love to tell the story of Jesus and His love."
"Praise Him. Praise Him. God is Love."
If possible have some older child come in and sing: "Tell me the stories of Jesus I love so well."

7. Stand and sing America. Salute the American Flag.
For activity: Pretend going for a walk. Slowly go around the room then pretend going up a steep hill. When they reach the top (In front of the teacher's chair) sit down and listen quietly to today's story.

2. *Story:*—Tell the story of the Mountain Top. Use pictures to illustrate the various events.
Recall last Sunday's story of the Lake-shore by showing pictures and asking questions. Retell the story and arouse their interest by saying, Lord Jesus told His disciples to meet Him on a Mountain to hear His message. Today we are going to hear one of the most important messages in the world. St. Matthew wrote this story and we find it in our Bible. If Lord Jesus asked you to meet Him on a hill would you have gone to meet Him? Some of the people did not believe He was alive but they went just the same. Is Lord Jesus alive today? Yes. How do we know He is alive? Because He rose from the dead on Easter Sunday. How did He prove He was alive? He walked with His friends. He talked to them. He ate with them. He let them feel Him and He asked for fish to eat. Another time He told the fishermen how to catch a netful of fish and He cooked breakfast for them. Today in His message He makes a promise which He will always keep. He said, "I am with you always, even unto the end of the world." Yes, He is alive. St. Matthew is the only one who tells the story of the multitude which saw the Lord Jesus alive on the mountain top and gives us Christ's charge to His disciples. No doubt He was one of the disciples who went to the Mount to hear the Master say, "All power is given unto Me in Heaven and in the earth. Go, ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and Lo, I am with you alway, even unto the end of the world. Amen."

3. *Dramatization:*—Plan to dramatize this story on the sand table after the story has been told. Little children are not able to listen attentively if any activity is going on. Do not encourage a perfect mountain but let the group have the pleasure of molding a high hill with the moist sand. Have as many cut-out figures as possible to make a large crowd. Branches of trees may be used for olive trees. If time permits tie paper olives to the trees. Ask the class who like olives to eat. Explain that olive trees grow to be very old and we get good olive oil from them.
If your group enjoy poster work follow the directions given under work materials.

4. *Conversation Period:*—Before the class go home give them a chance to tell about any interesting news. Encourage them to be kind and thoughtful at home as well as at school and on the playground.

5. *Dismiss* the children by singing: Our Sunday School is over and we are going home. Good-bye. Good-bye. Be always kind and true.

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

THE LORD JESUS IS STILL ALIVE

AIM:—To teach children that Lord Jesus is still alive.

LESSON MATERIAL:—Acts 1:1-11.

WORK MATERIALS:—Paper lace doilies and real flowers. Use ribbon or colored string to hold bouquet together.

At different times during the forty days Lord Jesus spent on earth after the resurrection, He gave His disciples and many other friends the most indubitable evidence of the fact that He was alive and near them. Before He left the fishermen on the Lake Shore He told Peter and John to tell His friends to meet Him on the Mount of Olives. This ridge of mountains received the name Olivet or Mount of Olives because of the olive trees with which it was at one time more densely studded than it is today. However, some of these trees of remarkable age and size are still standing on the sides of the mountain today. The Mount of Olives overlooks Jerusalem from the East so that every street and almost every house may be distinguished from it's summit. There are three summits, the loftiest of which is only 200 feet higher than the city and 400 feet above the intervening valley of Kidron. Our guide took us to the top of the middle summit and showed us the place where our Saviour ascended into Heaven. On Ascension Day great crowds come up the mountain and hold their services here. From the summit we saw one of the most impressive panoramas of the Holy Land. In front of us lay the Dome of the Rock, the East Wall, the Garden of Gethsemane and the Church of the Holy Sepulchre, on the distant hill we could see the beautiful modern buildings. Such a view can never be accurately described, one must experience it to appreciate it.

LESSON PLAN FOR TODAY

Review last Sunday's lesson to see if they can remember the message Lord Jesus gave His disciples. Let us say His words again: "Remember all my teachings. Love one another. Go into all the world and make disciples of all people. Baptize them in the name of the Father and of the Son and of the Holy Ghost. Teach others to know and love the Master. I shall be with you all the time to the very end of the world." In this great command He told them first to remember all His teachings. Then He told them to love one another. Next He told them where to go to teach and preach—go into all the world and make disciples of all people. Not just a few people whom they knew but people in far off lands. Make disciples of all men. Baptize them in the name of the Father and of the Son and of the Holy Ghost, which means make them members of the Christian family. After this commission He promised to remain with them all the time and for ever and ever, even unto the end of the world. Today we are going to learn how He ascended into Heaven to live with His Heavenly Father. We call this Holy Day, Ascension Day.

1. Opening Period:

1. Quiet music to teach the children to be quiet and reverent during the worship service. Play "Spring Song," "Melody in F" or any new hymn you plan to teach. If you have not taught "I think when I read that sweet story of old" play this music and if possible have some one sing the entire hymn for the class.

2. Sing: "Good morning to you" and songs about the Spring weather.
Sing to individuals using their names.

3. Hold the Bible and repeat Part of Lord Jesus' message to His disciples "Remember all My teachings. Love one another." Try to have as many children as possible repeat these words. Encourage them to bring their Bibles to Church School and put colored ribbons in the right pages to mark favorite verses.

4. Receive the Offering and sing: "Praise God from Whom all blessings flow," as a response.

5. Kneel and say "Before my words of prayer are said. I close my eyes and bow my head. I try to think to whom I pray. I try to mean the words I say." Repeat the Lord's Prayer. While Kneeling sing, "Jesus tender Shepherd, hear me. Bless thy little lamb tonight. Through the darkness be thou near me. Keep me safe 'till morning light." Amen.

6. Sing: "I think when I read that sweet story of old, when Jesus was here among men. How He called little children like lambs to His fold I should like to have been with Him then."
"I am so glad that Jesus loves me."
"Jesus loves me this I know for the Bible tells me so."
"God is love. Love one another. God is love."
Stand around the piano and sing favorite songs very softly.

7. Form a circle and stand and sing

(Continued on Page 118)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

GOD'S SON AT THE LAKE SHORE

AIM:—To show further how God's Son made Himself known to men as the risen Christ. To help the children to feel that the Lord Jesus is with them.

LESSON MATERIAL:—St. John 21.

MEMORY WORK:—I am with you alway, even unto the end of the world. St. Matthew 28:20.

DEVOTIONAL LIFE:—My loving Heavenly Father, help me to remember that Thy dear Son is always near me. Amen.

LESSON PLAN FOR TODAY

Today's lesson is to be considered as part of the Easter story, a continuation of the story of our Lord showing Himself alive, making Himself known to His followers as the risen Christ. Connect these points with the children's own daily lives: Though God's Son was risen from the dead, He was with His friends. He helped them when they needed His help. He was not among them in the same way that He had been before the Resurrection, but He let them know that He was with them. Just so, today, God's children can be sure that He is near them and helping them. Relate this to work and play, and bring out especially the point that our Lord is with God's children in their Father's House.

EXPANSION OF THE LESSON PLAN

Review.

What great Church festival did God's children keep two weeks ago? What happened on the first Easter Day? Who was the first one to see God's Son after He had risen from the dead? Who else saw our Lord on Easter Day?

Introduction.

Today we shall hear about something which happened just a little while after God's Son had risen from the dead. But even though it did not happen on Easter Day, it is another part of our Easter story.

The Lesson.

We know that after God's Son had risen from the dead, He was not with His friends in the same way that He had been with them before. He did not walk along the country roads with them day after day. He did not go out in their fishing boats with them. He did not sit among the crowds of people, teaching them and letting them see Him do His wonderful deeds of helping. All that part of His work was done when He said, "It is finished," as He hung upon the cross. But we know that He did show Himself to others after He had risen from the dead. He spoke to Mary in the Garden on Easter morning. He walked and talked with the two men on the road to Emmaus in the afternoon. He stood among His friends in the Upper Room on Easter night. There were other times, too, when He came to His friends, and helped them. Let us hear about one of them. (Lesson *Leaflet.*)

And so the Lord Jesus let people know that He was alive. He wanted His friends to know that He was with them, and would help them. Don't you think He wants us too, to know, that He is near us, ready to help us always? He said He would be with God's children always. He said, "I am with you alway, even unto the end of the world." We cannot see our Lord, as people saw Him when He was living among them and teaching them about His Father's Family. Neither could His friends see Him in that same way after He had risen from the dead. But they knew He was near. Think of the Lord Jesus as being near you always. Think of Him as being near you when you play. The Lord Jesus was once a little boy, you know. He played as all boys and girls play. Don't you think He is pleased when you play pleasantly with other children? Don't you think He is pleased when you try hard to play fair? Think of Him, too, as being near you when you work, when you work in school, and when you do the work you have to do at home. Our Lord had work to do when He was as old as you are now. How do you think He did His work? Do you think He ever grumbled, or tried to slip out without doing His share of the work? How do you think He wants you to do your work? Don't you suppose He is pleased when you help Mother at home, or when you bring home a good report card from school?

Then there is the one place where our Lord is especially near to us. When we go to church, to God's House, we know that we are very near to God's Son, that He is with us, and that He is helping us to be God's good children.

Let us remember then, as we think of the Easter story, that God's Son is alive, and that He is near us always.

Expression Work.

Learn the memory work, and connect it with the thought of the lesson. Read the suggested devotional life together, and ask the children to use it during the coming week.

Color the *Leaflet* picture.

Questions.

Why did God's Son let people see Him after He had risen from the dead?

How did the Lord Jesus help His friends when He appeared to them on the lake shore?

Which one of His friends knew Him first?

What did St. Peter do when he knew who stood on the lake shore?

How do we know that our Lord is with us today?

Do you think the Lord Jesus helps you?

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

GOD'S SON RAISES THE DEAD

AIM:—To teach further, through the stories of God's Son raising the dead, that everlasting life comes to us through our Lord Jesus Christ. To try to develop a Christian attitude toward death.

LESSON MATERIAL:—St. John 11; St. Mark 5:21-24, 35-43.

MEMORY WORK:—He that believeth in me, though he were dead, yet shall he live. St. John 11:25.

LESSON PLAN FOR TODAY

In telling the stories in today's lesson, emphasize our Lord's words, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and he that believeth in Me shall never die." "Fear not; believe only." Our Lord promised His reward of everlasting life to *those who believe.*

There are those who would keep the thought of death from children. But inevitably they must meet it, and often while they are very young. Surely then, we want them to realize the place which death has in their Christian belief. Help them to think of it as a transition from life on this earth to a newer, more wonderful life with God in another part of His world. It is this new life which our Lord meant when He said, "Though he were dead, yet shall he live," the life which God's Son has promised as the great reward to all who believe in Him.

EXPANSION OF THE LESSON PLAN

Review.

Review last week's memory work. Ask how many have followed out the suggested devotional life.

Have some one tell briefly the story of the lake shore.

Introduction.

We have been hearing the Easter story. We have been singing glad Easter hymns, "Jesus Christ is risen today, Alleluia!" What is the wonderful promise of Easter? Perhaps you sang about that, too, "Our Lord is risen! We, too, shall rise!" Because He died and rose from the dead on Easter Day, we shall die and rise to everlasting life. Our Lord made this same wonderful promise even before He Himself died on the cross. Let us hear about it.

The Lesson.

While the Lord Jesus lived here on earth, He had three very dear friends in the village of Bethany. They were two sisters, Mary and Martha, and their brother, Lazarus. Our Lord enjoyed being with them, and He was often at their home. But one day great sorrow came to His friends. Our story for today tells about it. (Lesson *Leaflet.*)

There were other times when the Lord Jesus made those who were dead live again. One day when He had been helping people, and had gathered a great crowd of them about Him, one of His friends, a man named Jairus, came to Him. Jairus knew about some of the wonderful works which our Lord had done, and now he came to Him in great need of help. His little daughter was sick. He loved her so much, and no one could help her. He was afraid she would die. Think how anxious and sad your own mother and father would be if you were very sick, and no one could help you. (Have the children recall the anxiety and worry of a time when some one in the family was sick.)

Jairus believed that the Lord Jesus could help, and so he came and begged Him to come to his home. He said, "My little girl is dying. I pray Thee, come and lay Thy hands on her, so that she may be well again."

We know that our dear Lord always helped every one who came to Him asking for help, and so we see Him going with Jairus, and the crowd of people following behind. But before they reached Jairus' house, some of his servants came to him with sad news. They said, "Your daughter is dead. Why do you trouble the Master any more? He cannot help you now."

How sorrowful Jairus must have been to know that his daughter had died while he had gone for help. But the Lord Jesus had heard what the servants said, and He turned lovingly to Jairus to comfort him in his sadness. He said, "Do not be afraid; only believe, and your little girl shall live." Then He sent all the crowd away except three of His disciples, Peter, James and John, and went on with Jairus to his home.

But when they reached the house where Jairus lived, they heard a great deal of noise. In those days, when any one died, the rest of the family paid people whom they called mourners to come and cry aloud for their dead, and to show sorrow by making terrible noises. But our dear Lord knew that these people were not really sorry that Jairus daughter had died. So when he had gone into the house, He quieted all the noise. He spoke to the hired mourners, saying, "Why are you making all this noise? This little girl is not dead, but only asleep." And all the people laughed at Him, and made fun of Him. They thought He spoke foolish words, for they knew the daughter of Jairus was dead.

But our Blessed Lord sent away all the noisy mourners and the other people who were there. Then He took His three disciples and the mother and father into the room where the little girl lay on a sort of couch. He took her by the hand, and said, "Little girl, get up." And at once, as He spoke, the little girl was alive again. She got up from the couch and walked, and our dear Lord, knowing that she would be hungry told her mother and father to get her something to eat.

Can't you imagine how happy Jairus and his wife must have been? They had seen their little girl lying dead. Now they saw her living again through the wonderful power of God's Son. They must have believed in Him and loved and followed Him all the rest of their lives.

Just as God's Son brought Lazarus and the little girl back to life, so He has promised everlasting life to all God's children who believe in Him. What did He say to Martha? "He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." And, when He turned to comfort the sad father of the little girl, He said, "Do not be afraid. *Only believe.*"

What do we mean when we say that a person is dead? We mean that his life in this part of God's world, with this part of God's Family is done. But it means something more wonderful.

When our Lord said, "This little girl is not dead, but only asleep," He meant that she would wake from the sleep of death to live again. And He showed the people that this was so. And it is so with all those who die. We know, for our dear Lord told us, that they will wake from their sleep in another, more wonderful part of God's world, where they will live with Him forever. We cannot help feeling sad when those whom we love go from our part of God's world, for it always makes us sad to say good-bye for a long time. But we can be sure that we will be with them again some day, for God's Son told us that if we try to be God's good children, we shall live forever with His Father in heaven.

Expression Work.

Memory Work. To whom did our Lord say these words? Color the *Leaflet* picture.

Questions.

What did our Lord ask Martha?

What promise did He make to her?

How did He show her that those who die shall live again?

What did He say to the father of the little girl who had died?

What is the wonderful promise which God's Son had made to those who believe in Him?

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

GOD'S SON GIVES A COMMAND

AIM:—To tell of our Lord's great command to His disciples. To teach that we were called at our Baptism to be our Lord's disciples, and that we must obey His command.

LESSON MATERIAL:—St. Matthew 28:16-20.

MEMORY WORK:—Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. St. Matthew 28:19. R. V.

CHURCH KNOWLEDGE:—This last command which the Lord Jesus gave is called the Great Commission.

LESSON PLAN FOR TODAY

In today's lesson, recall that, at the beginning of His earthly ministry, our Lord chose His disciples. They were to help Him, and to learn about the work He wanted them to carry on. Lead up to the giving of the Great Commission, then remind the children that each one was called to be a disciple of God's Son when he came into God's Family at his Baptism.

Show how the Church is obeying our Lord's command. (From the Lenten lessons, let the children tell of some of the places where our Lord's helpers are making disciples and baptizing.) What can each one do to obey the command?

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Who spoke these words? When did our Lord speak them? To whom does God's Son make His promise of everlasting life? (Make the point that the promise is to all those who believe.)

Introduction.

Today I want to tell you a little about what the Lord Jesus taught His helpers to do, and about the last great command which He gave.

The Lesson.

Tell me again what we call the men whom the Lord Jesus chose to be His special friends and helpers. How many of them were there? Our Lord wanted His helpers to bring others to know and love and follow him, so, soon after He had chosen them, He called them together and sent them out on a journey to do that. He sent them, two together, into all the places where He himself would come later. Before they went, He told them just what they were to do. He said, "You must take nothing with you except a staff, or heavy stick, to help you along the rough roads. You must not carry any money, or take more clothes than you need. When you go into a city or town, you are to find the home of some good person. You are to live there until you go on to another town. And you are to help and bless all who are in that house. As you go on your journey, help all who will receive you. Make sick people well. Make dead people live again. And everywhere you go, tell people the glad news that God's Son has come to tell them about His Father's Family. Tell them that He has come to die, so that God's children may live forever with Him in heaven."

The Apostles went on that journey, and did what our Lord had told them to do. They were on many other journeys with Him, helping Him and learning about His work. And they brought many people to love and follow Him.

There was one time, after God's Son had risen from the dead, when He reminded St. Peter that he must keep on bringing others to Him. It was the time that our Lord had helped His friends on the lake shore, and had made breakfast ready for them. After they had eaten, the Lord turned to St. Peter, and said, "Simon," (this was his own name; Peter was the name the Lord gave him,) "Simon, son of Jonas, do you love me more than these?" When our Lord asked this, Simon Peter must have remembered that once he had been ashamed to let people know he was a follower of God's Son. Now he answered, "Yes, Lord, Thou knowest that I love Thee." Then Jesus said, "Feed my lambs." The Lord Jesus asked the same question again, and again St. Peter said that he loved Him. And He said, "Feed My sheep." When our Lord asked the third time, "Lovest thou Me?", St. Peter was sad. He said, "Lord, Thou knowest all things. Thou knowest that I love Thee." And again our Lord said, "Feed My sheep." He meant that all God's children were His sheep, and that St. Peter was to show his love by bringing them to follow God's Son as their Good Shepherd.

At last, when God's Son was nearly ready to go back to His Father in heaven, He called His friends and some other followers together, and spoke to them for the last time about what they were to do for Him. Let us hear about it. (Lesson *Leaflet.*)

We know that God's children have always obeyed His command to go and make disciples. We heard during Lent how the missionaries are obeying the command, how they are telling the story of God's love all over the world, and making disciples through Holy Baptism. Did you help in any way this past Lent to make disciples? What did you do?

Do you know that you are a disciple, too; a follower of God's Son? Do you know when you became one? When you were baptized, you promised that you would love and follow God's Son all the days of your life. And so you, too, must obey His command, that same command He gave to His friends when He talked to them for the last time. How can you do it? One way is the way you did it in Lent. And there is another fine way. Perhaps you know of some children who do not go to church and Sunday school. Ask them to come with you. When you bring others to worship God in His House, when you bring them here to learn what the Lord Jesus taught about His Father's Family, then you are obeying our Lord's command. You are making disciples. You are showing our dear Lord how much you love Him.

Expression Work.

Memory work. Church knowledge. Encourage the children to tell of others whom they might bring to Sunday school next week.

Color the Lesson *Leaflet.*

Questions.

What do we call the men whom our Lord chose to be His friends and helpers?

How many did He choose?

What did our Lord tell St. Peter he was to do?

What did He mean when He said, "Feed My sheep"?

What was our Lord's last great command?

When were you made a disciple?

How can you obey our Lord's command?

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

GOD'S SON RETURNS TO HIS FATHER

AIM:—To teach that our Lord Jesus Christ ascended into heaven; that He is there today, helping God's children; that He shall come again in glory to lead God's children to everlasting life.

LESSON MATERIAL:—Acts 1:1-12.

MEMORY WORK:—I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. St. John 14:2, 3.

CHURCH KNOWLEDGE:—Thursday of this week is Ascension Day, which the Church keeps in memory of the day when God's Son went back to His Father in heaven.

LESSON PLAN FOR TODAY

In telling the story of the Ascension, bring out these three main points: First, our Lord Jesus Christ went back to His Father in heaven. Call attention to the fact that, although no one saw God's Son rise from the dead, there were witnesses to His Ascension.

Second, God's Son is alive today. He is "at the right hand of God the Father Almighty," pleading with the Father for us, ready to help us always. Because of this, we pray to God the Father, "through Jesus Christ our Lord."

Third, God's Son "shall come again, with glory, to judge both the quick and the dead."

End with the thought that Christian children try to live so that they may be ready for the second coming of God's Son.

EXPANSION OF THE LESSON PLAN

Review.

Why did our Lord choose the twelve men whom we call the Twelve Apostles? How did they help Him? What was the last great command which our Lord gave to His followers? (Each child should know this verse.)

If any of the children have brought others with them, be sure to mention it, and to praise those who have thus obeyed our Lord's command.

Introduction.

If you were able to go to church next Thursday, you would hear glad hymns of praise, for Thursday is one of the great feast days of the Church Year. It is Ascension Day, and we keep it in memory of the day when God's Son went back to His Father in heaven.

While the Lord Jesus was on earth, He knew that one day He would go back to God the Father in heaven. That was why He chose His twelve special friends, the Apostles. He wanted them to keep on doing His work after He was gone. And He often told them that He would not be on earth always. He said, "I came from My Father; I am going back to My Father." He said, "In a little while you will not see me on earth any more." And He said, "It is best that I should go away from you."

Today we shall hear how our Lord's words came true, how He did go back to God the Father.

The Lesson.

After God's Son had risen from the dead on the first Easter Day, He had not quite finished His work on earth. He wanted to tell His friends more about the work they were to do for Him. He had some last messages and commandments to give to them. One was the great command, "Go ye into all the world, and make disciples of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Then at last, after forty days, the time came for God's Son to go back to His Father. Let us read the Ascension story, the story of how our Lord Jesus Christ ascended into heaven. (Lesson *Leaflet.*)

In this wonderful way God's Son went back to His Father. He had entirely finished the work which God the Father had sent Him into the world to do. He had lived a perfect life to show God's children how their Heavenly Father wanted them to live. He had told men about His Father's Family, and brought them to love and follow Him. He had died to save God's children, and had risen from the dead so that they might rise to everlasting life. And then, after He had told His friends to keep on doing His work, He had gone back to His Father in heaven.

But there is still more to the Ascension story. If God's Son ascended into heaven, where is He now? The Creed tells us that, "He ascended into heaven, *and sitteth on the right hand of God the Father Almighty.*" Our Lord Jesus is alive with God the Father in heaven today. We know that this is true, for our Blessed Lord told people about it while He was still on earth. He said, "I came forth from the Father into the world; again I leave the world and go to the Father."

What is our Lord Jesus Christ doing in heaven today? What did He do while He was here on earth? He taught men to love and obey His Heavenly Father. And He went about doing good. He helped God's children always. And He is doing just that in heaven today. He is helping God's children to do what their Heavenly Father wants them to do. He is praying to God the Father for them, asking Him to bless them and to help them to be good children in His Family. That is why most of our Prayers in the Prayer Book end with the words, "through Jesus Christ our Lord." The prayers which we have been learning here in Sunday school end

(Continued on Page 118)

THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

THE LORD JESUS MADE KNOWN IN THE BREAKING OF THE BREAD

THE SCRIPTURE:—Saint Luke 24:28-35; St. John 21:12-14.

THE AIM:—To help the boys and girls to understand how we know that our Lord is truly present in the Holy Eucharist.

PREPARATION:—In going over the story of Easter, especially the Easter evening stories, the fact has been brought out, that it was in the familiar act of blessing and breaking bread that the Risen Master was recognized. There must have been some change in our Lord, but it was He. Mary Magdalene recognized Him only when He used His familiar way of speaking to her. But it was in the breaking of bread that He was most often recognized.

It was in the breaking of bread that our Lord had promised to come to His disciples. It is in the service where bread is broken that we realize His presence. This is what we wish the boys and girls to realize.

PROCEDURE:—Introduce your lesson with a discussion of the most important service of the Church. Ask the class why it is so important. They will, we hope, know that it is the service which our Lord Himself instituted, and that it is at that service that our Lord comes to us in a wonderful way.

Go on to review the 'Last Supper'. Try to picture the scene. Help the boys and girls to realize the wonder that our Lord's words left in the minds of the disciples. Their wonder must have increased in the days that followed. Then came the Resurrection.

Describe the different times that our Lord appeared, and how each time the recognition came as He blessed the bread and broke it. There was the supper at Emmaus, the upper room in Jerusalem, and the breakfast on the shore.

The children may ask why did this happen so. This act of blessing and breaking the bread was a very familiar act. The many, many times that they had been together for a meal, our Lord, their Master, had always blessed and broken the bread, according to Jewish custom. Then, too, it was in that act that He had promised to be with them to the end of the world. It was both natural, and part of His plan that it should be in that familiar act that they should recognize Him.

Finish your lesson with the great truth of the Church, that we may still recognize our risen Lord in the 'breaking of the bread'. We know that He comes to us in the service of Holy Communion.

Lesson Outline.

I. Introduction.
   The most important service of the Church.

II. The institution of the 'Lord's Supper'.

III. The disciples recognize the Risen Lord.
   At Emmaus.
   In the upper room at Jerusalem.
   On the shore of the Lake.

IV. The Church today recognizes the Risen Lord.
   In the Holy Communion.

Discussion and Application.

Even if our boys and girls have not been confirmed, it is not too early to teach them the significance of the Holy Eucharist. We cannot teach them too early that the central service of worship is the Eucharist. It is there that our Lord comes to us in His special chosen way. It is not the only way He comes to us, but it is a way that He Himself promised to come to us. Our Lord selected the breaking of bread as the outward sign by which we might recognize His Presence.

Our Lord was changed after the Resurrection. He actually rose from the dead. His disciples saw Him, talked with Him, ate with Him. But in some way, we do not know just how, He was different. Just so we know that in the Holy Communion service He comes to us, we know not how. We know that He is there.

Note Book Work.

Today's note book work might well be begun with a picture of *The Last Supper*. Be sure the boys and girls see the relationship between the Last Supper and the Holy Communion.

The questions of Part II should today be answered without reference to the Quarterly. Today's lesson should have taught them the answers.

Church Teaching.

This would be a good time to go over with the boys and girls the teaching of the Offices of Instruction concerning the Sacrament of the Lord's Supper (Prayer Book page 293). Go over with them the meaning of the word *sacrament*, and then the questions and answers concerning the sacrament of Holy Communion. After today's lesson, these answers should have more meaning for them. If the boys and girls have been confirmed this teaching will be a good review. If not, it will be a good preparation for Confirmation instructions.

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

THE LORD JESUS RESTORES SIMON PETER

THE SCRIPTURE:—St. John 21:15-22.

THE AIM:—To show how our Lord removed St. Peter's sorrow by offering to him special opportunity for a life of service; to help the boys and girls realize that opportunity for such service is open to each of them today.

PREPARATION:—Go over the story of St. Peter's life as a disciple of the Master. Recall how our Lord called him to follow Him. Remember how St. Andrew, St. Peter's brother, brought St. Peter to our Lord. That was how St. Peter came to be a disciple. Even at the first interview with the Master, our Lord put confidence in him as He said, "Simon, son of John, I know you. You shall one day be strong where you have been weak. You shall one day be called Cephas the Rock." You see already our Lord saw what St. Peter could become.

From the first day St. Peter followed our Lord he tried to take care of Him. He was an older man. St. Peter and St. John were continually together at the Master's side.

PROCEDURE:—For an introduction use the feeling of shame which the disciples must have felt in their lack of faith. They should have known that the Master would have kept His promises. St. Peter, even more than the rest, felt remorse. He had denied that He even knew our Lord. To be sure, he had stayed with Him as long as he could, following Him to the courtyard of Caiphas. But there his courage had left him when the girl had asked him if he knew the Nazarene, and he had denied even knowing Him three times.

Go on to show how our Lord understood St. Peter's unhappiness and found a way to remove his shame, replacing it with an opportunity for service. The disciples had had a fruitless night of fishing. They looked up to see our Lord on the shore, but they did not know Him. He told them to lower their nets, and they had a heavy catch. When St. John told them who it was on the shore, St. Peter was so eager to reach the Master that he cast himself into the sea.

That morning the disciples ate a

breakfast which our Lord prepared for them. It was after the breakfast that He asked St. Peter three times if he loved Him. Just as St. Peter had denied his Master three times, three times was he given the opportunity to declare his love. He was also given a command of service. His was the responsibility to "feed the sheep." Be sure the boys and girls understand who our Lord meant by the sheep, and what sort of food St. Peter was to give those sheep.

Finish your lesson with the application. If possible give some concrete bit of service that the boys and girls can do. Each parish furnishes its own opportunities for service. Perhaps there is some 'cheer up' work for a near by hospital or institution. Perhaps the Rector has some letters he would like distributed. Perhaps some money needs to be raised if you are to have a Vacation School this year. Perhaps the boys and girls can help the Rector and superintendent look up some absentees. Whatever service you suggest, be sure you help them to realize how that service is work done for our Lord.

Lesson Outline.

I. Introduction.
   St. Peter's feeling of shame because of his denial.

II. The disciples go fishing.
   The fruitless night.
   The return to shore.
   The Master's command.
   The catch.

III. St. John recognizes our Lord.
   St. Peter reaches shore first.

IV. The breakfast.

V. St. Peter three times declares his love.

VI. Opportunity for service.

Discussion and Application.

This lesson gives another account of how our Lord appeared to the disciples after His resurrection. All these accounts make one fact clear. The disciples who had thought their Master dead knew now that He was alive. They were so sure that He was living, that they did not stop to fit all their stories together. Each one simply told how He had appeared to him. They had been afraid; now they knew no fear. They had been hopeless; now they had more than hope; they had a sure faith, a certainty. As one writer puts it, "They had a certainty which made them into heroes." A little while ago St. Peter had been afraid to admit that he ever knew our Lord. Now he was ready to go out and tell what he knew of Him to the world.

Note Book Work.

Finish your note book work today with question No. 5. What service can *you* do to show your love for our Lord? See that each child has some definite answer to that question.

Church Teaching.

We are still in the Easter season. See how observant your boys and girls are. Have them make a list of all the symbols of the Resurrection, or evidences that the Church is teaching the Resurrection, in your own Church building. Do not let them be satisfied with just the flowers on the altar. The empty cross on the altar is a symbol of our Risen Lord. There are probably windows telling of the resurrection. Four living creatures have been used from earliest times as a symbol of our Lord's resurrection. The lion, the phoenix, the pelican, and the peacock all have legends which have caused them to be symbols of the Resurrection.

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

THE LORD JESUS GIVES A GREAT COMMAND

THE SCRIPTURE:—Saint Matthew 28:16-20.

THE AIM:—To teach the boys and girls what the Great Command was; to show them what their responsibility is in fulfilling that command.

PREPARATION:—Bishop Rhinelander in his book "The Gospel of the Kingdom" explains the Great Command and its significance in a very satisfactory way. "The Great Commission ends with the words 'Lo! I am with you alway, even unto the end of the world.' When these words were spoken they were a promise for the future which very likely at the time the disciples did not understand. But when the Gospels were written, these words, incorporated in them, were no longer a mysterious promise waiting to be fulfilled. They were a common-place of Christian experience. They were the very foundation and key note of Christian faith. The presence of the living Christ, with His people, in His Church, was the very thing which Christian faith meant at the time that the Gospels were written, just as it has been the very thing which the Christian faith has meant ever since and means today."

PROCEDURE:—The lesson begins with the Risen Christ, the actual experiences the disciples have had with Him. He has strengthened their faith, removed their doubts, replaced their shame and sorrow with faith and love.

Explain how once more their hopes go back to that kingdom they have so long anticipated. They discuss what positions they each will hold. Then comes the Great Command.

In explaining the meaning of the command, the most important part to emphasize, is the absolute faith, after the resurrection, that if the Lord was with them, there was no limit to what they would be able to do.

Then explain what it was that they were to do. Go back to your lesson on the Sermon on the Mount. Think what those standards of the Kingdom were which our Lord taught. Review our Lord's interpretation of the Law.

Review the method which our Lord had taught for entering the Kingdom. Emphasize the fact that our Lord asked the members of the Kingdom to do nothing that He was not willing to do. He had been baptized. Now His disciples were to baptize all people.

The disciples, with the Master's presence knew that they could accomplish whatever He asked them to do.

The Command was for all His disciples for all times until the task is accomplished, that His word shall reach all people everywhere.

Lesson Outline.

I. Introduction
   The Risen Lord.

II. What our Lord did during the forty days.
   Removed doubts and fears.
   Replaced shame and sorrow with faith and love.
   Prepared them for their work in the Kingdom.

III. The Great Command.
   The responsibilities it gave.
   The promise that went with the command.

IV. The carrying out of the command.
   Faith that it could be accomplished because of our Lord's promise.

Discussion and Application.

It is necessary that every member of the Church see that the growth of the Kingdom is his responsibility. It is the main business of every member. Our Lord taught us to pray, "Thy Kingdom come." That prayer will not be answered unless we pray it, really wishing for it enough to work for it.

We, like the disciples of old, must know in our hearts that the Kingdom can, and will grow to reach all people everywhere, for our Lord is ever with us, as He promised us He would be. With His presence, His power, all things are possible.

Note Book Work.

In telling what the ordination sermon was, see if the boys and girls see the connection between the Sermon on the Mount and the Great Command. In that sermon our Lord gave the ideals of the Kingdom which the disciples were to make grow until it reached the uttermost parts of the world.

For a fifth question, see what the boys and girls think their responsibility is towards the fulfillment of the Great Command.

Church Teaching.

The Great Command told the disciples to take our Lord's word to all people everywhere. Be sure your boys and girls know and understand the meaning of the word *Catholic*. They say every time they repeat the Creed, "I believe in the Holy Catholic Church." Have them look in the Offices of Instruction, page 291 in the Prayer Book, and see the explanation there of the word *Catholic*. See that they understand that in order to carry out our Lord's command the Church must be Catholic. It must be for all people, for all time, in all countries.

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

THE LORD JESUS RETURNS TO HIS FATHER

THE SCRIPTURE:—Acts 1:1-11.

(Continued on Page 128)

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor,** The Reverend John R. Cooper, B.D.

Subject: The Christian Religion in the Modern World

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

BUILDING HABITS

THE SCRIPTURE:—St. Luke 2:42-50.

THE AIM OF THE LESSON:—To teach the importance and the power of habits in our daily living. Also to show the value of good habits and the danger of bad habits.

THE OUTLINE OF THE LESSON:

I. The Habit.
   a. What it is.

II. Habits—good and bad.
   a. The value of good habits.
   b. The evil of bad habits.

III. Forming habits.
   a. Attention and repetition.

IV. Some good habits to learn.

EXPANSION OF THE LESSON OUTLINE:

I. The Habit.

a. What it is: A very good definition of a habit is: A habit is a way of living that has been learned. An example of this would be the whole process of dressing one's self. When we arise in the morning and put on our clothes, we do not have to think very much about the mechanics of it. We have done it so many times, it has become a habit with us. Many people have had the experience of just intending to change their shoes, and before they realize it, they have taken off their stockings too! This unconscious act was due to the acquisition of a dressing and undressing habit-pattern. Hundreds of times we perform the operation of dressing until the mind, which is very sensitive to impressions, learns to act in definite ways in response to certain given stimulus. A certain man awakes in the morning, say at nine o'clock. He would most likely awake at this hour even if his alarm clock should fail—it has become a habit. He would always get out on a definite side of the bed without realizing that was a habit, too. Then he goes to the bathroom and washes himself, the fingers performing their functions without the need of concentration. Then he dresses himself, and without thinking about what he is doing, perhaps he plans the activities of his day at the office. At breakfast his eating habits steer the knife and fork, butter the toast, and put cream and sugar in the coffee. Habit shifts the gears of his automobile as he drives to town. And on through the whole day this man will be governed by countless hundreds of habits, many of which he is wholly unconscious.

This man is a stereotype for each one of us. Like him we, too, are controlled to an amazing degree by the phenomenon we so casually refer to as "habit."

II. Habits—good and bad.

a. The value of good habits: It is obvious that if habits control our behavior to such a great extent, we should treat them with much care. Unfortunately, as most of us know, there are bad habits as well as good ones. How can we tell which ones are bad and which ones are good? Just as our Lord divided the sheep from the goats: by the standard of Christ. The habits of washing and dressing and eating, etc. are "sheep-habits" (good ones) because they enable us to perform the details of daily living in such a way that the mind is left free to concentrate on larger problems.

We do not have to be slaves to our habits. Rather it is our responsibility whether we possess good ones or bad. If today we find that we possess habits of untidyness, of uncleanness, of laziness, of dishonesty, then we must determine to lose them by introducing the desirable ones. This task is far from being as easy as it sounds, but it can and must be done. Our bodies are the Temples of God's Spirit, and the habits that dwell within our bodies must be habits that are clean and good. So also should our habits of thought be noble because our Heavenly Father gave us the gift of will and reason that we might love Him.

b. The evil of bad habits: Strangely enough, bad habits seem to have a way of forcing themselves upon us, while good habits must be fought for. It is easy to let things slide by half done; so easy to drift along with the tide. Laziness and carelessness creep in, and one evil leads to another. We lie to excuse the work that has been badly done, and the "goat-habits" come trooping in. We determine to sleep on Sunday morning instead of going to Church—just this one morning, but before we know it we have built a habit of not going to Church at all. What a tragedy bad habits are, and what slaves of evil-doing they make of us. But it does not have to be. We must root them out today—not tomorrow, for procrastination is one of the worst of bad habits—and be so careful that the habits we make are good ones.

III. Forming habits.

a. Attention and repetition: When the little child first learns to dress, he must carefully fix his attention upon what he is doing. This matter of attention is one of the first principles in habit forming. One who first learns to type proceeds very slowly, carefully fingering each key. So it is with all the habits we acquire in our daily living. But then gradually with each performance of the deed or thought, it becomes easier and easier until finally it is done almost unconsciously. The process of continued action is known, of course, as repetition.

And so to form a good habit, one must first center his attention toward that purpose. He must determine to dress nicely, to tell the truth, to be reverent, to attend Church. Without this first step there can be no question of repetition. Repetition is the power that binds the habit to us—and habits are, indeed, bound with the strongest chains.

As we build good habits, so can we lose the bad ones. Look within and find those habits that are unworthy to be possessed by a true follower of Jesus Christ, then center your attention upon it, and then *never* under any circumstances allow it to express itself. This is difficult and may be a long and stern process, but great assistance can be had by inserting good habits where the old bad ones were. The habit of honesty will leave no place for dishonesty; the habit of reverence will permit no room for irreverence.

IV. Some good habits to learn.

Since we cannot escape habits, we must be sure to form good ones. Some worthy habits the Christian must always possess are: (1) *The habit of Church-going.* Often when people are asked about their absence in Church, they reply: "I've just gotten out of the habit." This is true. But to worship God in His Church every Sunday is a source of tremendous power that should be an absolute part of the Christian's way of life. (2) *The habit of prayer.* Modern psychology teaches that the mind is quite active during the hours spent in sleep. If we spend the minutes at night, just before we go to sleep, in prayer, then the activity of the mind through the night will be directed to the ways of God. And the condition of the mind during the first waking moments of the day has a great tendency to give a tone to our whole day. Then those first moments should be certainly spent in communion with the only Source of love and truth and beauty, so that we may see these things throughout the day. (3) The habit of being honest is another habit that is golden in quality. Be honest with yourself and with your family and with your friends. (4) The habit of being humble and loving. These are rare habits, but to possess them is to be Christ-like, and to have peace of soul, and the love of worthy friends.

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

THE CONTROL OF THE IMAGINATION AND THE MIND

THE SCRIPTURE:—Saint Matthew 16:13-17.

THE AIM OF THE LESSON:—To teach the true nature of Imagination, and to show how it can be used to Christian advantage.

THE OUTLINE OF THE LESSON:

I. What Imagination is.
   a. The analysis of past experience.

II. Uses of Imagination.
   a. It can be useful and creative.
   b. "Day-dreaming."
   c. The abnormal imagination.

III. Imagination must be controlled.
   a. Must be disciplined and directed along worthy lines.
   b. Imagination in Social Relations.
   c. Imagination in our own lives.

EXPANSION OF THE LESSON OUTLINE:

I. What Imagination is.

a. The analysis of past experience: Imagination has been defined as: The faculty of forming images in the mind. To form a mental picture of a mermaid or a centaur is to use imagination. One thinks of a woman and a fish and by combining the two makes a new concept; or the memory of a man combined with a horse make the dissociated idea of a centaur. Imagination must always depend upon memory. A man could not imagine a mermaid unless he remembered what a woman and a fish looked like; nor a centaur without the retained idea of what a horse was like. And likewise new inventions and discoveries are the products of the imagination which takes the old experiences kept by memory and by analyzing and reconstructing them makes new concepts and actualities.

Memory alone is not imagination. The things remembered must be analyzed, torn apart. The past experiences must be understood, and their significance weighed. This is the work of imagination. Imagination is not just wild ideas that sometimes flash through our minds —as a nine legged dog, or a Hydra with many heads. The situation to be dealt with, the problem to be faced, these call for imagination. Our experiences of the past can help us cope with the present and plan for the future if we will take the time and trouble to consider them. The problems of today are never exactly the same as those of yesterday. But if we analyze the past experiences and understand their significance, then, confronted with a new situation, we take from those past analyzed experiences that which will serve our present purpose. This is imagination.

II. Uses of Imagination.

a. It can be useful and creative: The Imagination may not only be useful and creative, but for the Christian it must be so. It is said that every human being occupies two worlds. The first is one which we all share alike—the world as it is. The second is that intimate world of our own which is the potential and infinite world of imagination. In this latter world we are free to create or to destroy. What wonderful memories or beautiful thoughts a strain of music or the exquisite odor of a rose may bring to one whose thoughts are noble and good! What a blessing the imagination can be to the aged couple who can live again the younger days of their youth, or live again in the lives of their children and grand-children. All that man sees through his different senses can feed his inner and spiritual growth. By the imagination of the things seen, man can feed upon things unseen. The greatest things of the world are the things that are not to be seen or touched or tasted: love, beauty, truth, goodness—we cannot perceive these with our senses, but we can savor them and learn to understand the greatness of them through our imagination.

b. "Day-dreaming"—Almost every one indulges in day-dreaming at some time. One psychologist who questioned more than a thousand persons found only two or three who claimed that they never day-dreamed. So we all remember how as little children we dreamed of adventure and princes and the land of magic and fairies. And perhaps later we dreamed of wealth and power and love and marriage. It is far from strange to find the aged person dreaming his dreams of younger days.

Day-dreaming can be a foolish means of wasting much time, but it also can be the means of using the imagination to form sublime ideals. A French writer once said that the use of intoxicating wine gave him the glimpse of inspiration. Imagination is a much safer way to this end.

c. The abnormal imagination: If imagination is consistantly carried to extremes it can become dangerous. Some times people, in order to escape the painful and unpleasant realities of life, take refuge in imagination. A young man who lived in very poor circumstances and who was very unhappy began to withdraw from his plight into a world of make-believe. He thought of himself as a fine prince living in a great castle. He acquired an imaginary wife and children. It was such a pleasing existence that he finally came to really believe that it was all a reality. Today mental hospitals are attempting to cure many such people whose imaginations have not been controlled and directed.

III. Imagination must be controlled.

a. Must be disciplined and directed along worthy lines: There is an old Persian myth of four angels who watched God form our earth in the universe. The first angel said: "Give it to me." The second asked: "Why did He do it?" The third asked, "How did He do it?" The fourth uttered nothing, but went and made another planet. And so it is with us: The unimaginative, material man still asks for the earth. The philosopher still asks why it was done. The scientist still inquires how it was all made. But the visioned faith of the prophets, saints, and poets makes another and a richer world out of the one they have come to know. The riches of God's bounty, the depths of human knowledge are within the grasp of man through God's wonderful gift of imagination. But this imagination must be disciplined, directed, guided. We must learn to employ our own gift to a good purpose and end. All of our gifts come from God: then let us use our gift worthily.

b. Imagination in Social Relations: Most people who lack the Christian attributes of tolerance, sympathy, understanding, usually also suffer from the lack of a sound imagination. There are some people who say that they do not believe in giving money to even the best of charity organizations. Some of them do not realize the terrible poverty that often exists not many miles from their own home. Others do not really understand that the unfortunates in their community have the same feelings and emotions and desires that they have themselves. The truth of the matter is that they have not used the gift of imagination as God intends that they should. Some people are very little concerned with the dire conditions of the Chinese people during these past years. We are told that these children of God are dying by the thousands because they cannot get the barest necessities of life. But their country is so far away; they seem so remote that many people think of them only as newspaper articles to be read and forgotten. If we should imagine ourselves in their frightful predicament, what a different attitude we would have!

Much of the trouble we experience in social relations can be traced to a faulty use of imagination. The inability to understand the other fellow, the inability to face life bravely: to pluck its advantages out of the teeth of adversity, the inability to cope with the stern crises of life—these are tracable to the fact that we so often do not make the proper use of imagination.

c. Imagination in our own lives: A tremendous use of imagination lies in its power to enable us to see ourselves as others see us. What a surprise we would have if we could see ourselves through the eyes of another person even for just a minute. A man who listens to his own recorded voice for the first time usually remarks: "Well, I never imagined that I sounded like that!" We cannot see ourselves through the eyes of another person, but we can see ourselves through the eyes of our own imaginations—if we will only take the trouble. It makes a man humble to know himself as he really is, because then he can really see how far short he falls of the standard of our Lord Jesus Christ.

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

THE CONTROL OF THE BODY

THE SCRIPTURE:—St. Luke 7:36-50.

THE AIM OF THE LESSON:—To teach that the body is the Temple of God's Spirit, and that it must be kept clean and healthy and holy that it may perform efficiently as God's instrument.

THE OUTLINE OF THE LESSON:

I. The body.
   a. The Temple of the Holy Spirit.

II. The proper use of the body.
   a. An instrument for doing God's work.

III. Temperance.

IV. Purity.

EXPANSION OF THE LESSON OUTLINE:

I. The body.

a. The Temple of the Holy Spirit: Concerning the nature of the physical body of man, St. Paul wrote the following words (in his first epistle to the Corinthians): "Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" These words St. Paul wrote to the Christians who were in Corinth, for the idea of the body as the Temple of God could have been understood only in the light of Christ's teachings. To the non-Christian the body is thought to be many things but never the Temple of the Spirit. Some think of it as just so much chemical matter that somehow manages to perform a mysterious process of living for a short time and then degenerates and dies. Others think of the body—in a different light—as only a unit in the whole of society, whose function is to work for the betterment of that whole. An example of this latter view would be the Nazi philosophy that the body belongs to the state alone. But to the Christian the body belongs to God Who created all things both in heaven and on earth. His body is not his sole possession, nor the state's possession, nor is it just a mass of matter, but it is the holy dwelling place of God's Spirit.

The early Christians thought of the body as being the one greatest source of evil. In a very early Christo-Hellenic document we find these words: "The body is a filthy garment, a prop of evil, a bond of corruption, a living death, an animated corpse, a robber in the house." And this document goes on to point out that the only hope is to escape the body through the contemplation of God in thought. It was against such false ideas as this that St. Paul wrote "The body is the Temple of the Holy Spirit." The body a filthy garment? Rather it is the Temple of God's Spirit! Of course man through his evil use and neglect can make it a "prop of evil", "a bond of corruption", but God intends it to be holy and fine and worthy of His presence.

II. The proper use of the body.

a. An instrument for doing God's work: St. Paul wrote that our bodies were not our own, but were only lent to us to use—God being the sole possessor. Therefore we should be very careful how we treat what is God's. The body that God gives to us is good and not evil, but then after it is given to us, it is up to our use of it whether or not it remains as God intended. To the Galatians St. Paul wrote: "Whatever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." St. Paul meant that there are two kinds of living possible for us. We can live according to the flesh. This brings man down to the level of an animal that just seeks to satisfy his animal desires. The other kind of a way of living is according to the Spirit that is within each of us. Here even the lowest feelings of our nature can become sublime by being made the instruments of our nobler emotions. The way of love and self-discipline will elevate them all; and to ennoble and purify, not to crush them, is the long, slow work of a Christian life.

God created each one of us because He has a part for each of us to play in the purpose of the universe that He is gradually unfolding. If we allow the Spirit of God to control our bodies, then we shall be guided into the work God has for us. But if we only "make provision for the flesh, to fulfill the lusts thereof", then we shall suddenly awake to find a soul in ruins: like a temple which once was fair and noble, but now lies overthrown, matted with ivy, briers, and weeds, among which things of disgust crawl and live. This is the harvest of bitter disappointment and remorse.

"Who shall ascend into the hill of the Lord? Or who shall rise up in His holy place? Even he that hath clean hands, and a pure heart."

III. Temperance.

Temperance is one of the best of guides to a clean and healthy body. It is the middle ground between asceticism and greediness. The early Christians who felt that the body was evil in itself, punished the body by starving it and wearing hair shirts and in many other ways. This practice is known as "asceticism", and those who practice it are called "ascetics". The opposite of this type would be the greedy person who sought to fulfill his every desire to the fullest extent. Midway between these two positions we find "temperance". The ascetics thought they pleased God by hurting their bodies, but they only succeeded in dulling God's instrument. The body must have nourishment and good treatment or else it becomes sick and dies. The other extreme of greediness also dulls God's instrument by pampering the desires to the exclusion of the Spirit.

IV. Purity.

"Blessed are the pure in heart, for they shall see God." A very wise man once said: "Only the spiritual can discern spirituality." How true this is. "We could not see the sun," said an old mystic, "unless there were something sunlike in us". And so it is with purity. God is purity, and if we would see God to our fullest extent we must have thoughts and deeds that are pure. St. Irenaeus wrote: "The glory of God is a living man, and the life of man is the vision of God, for by that vision alone men live." Impurity dims that vision in every man, woman, and child that possesses evil thoughts and does evil deeds.

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

ROGATION SUNDAY

GOD'S BOUNTY AND ITS USE

SCRIPTURE:—Ezekiel 34:25-31.

THE AIM OF THE LESSON:—To teach that God alone is the source of all things; that God's bounty is created good, but may become evil through man's misuse.

THE OUTLINE OF THE LESSON:

I. God's bounty.
   a. It was God who created all things.
   b. God—the source of all goodness.

II. Our responsibility for God's bounty.
   a. The Christian must use God's gifts for the spread of His Kingdom.

EXPANSION OF THE LESSON OUTLINE:

I. God's bounty.

a. It was God who created all things: How often on a Sunday morning at Church when we have made our offering to God do we say the words: "Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine." Or perhaps we rise and praise God and say: "All things come of Thee, O Lord, and of Thine own have we given Thee." With these words we acknowledge that our Heavenly Father is the source of all the wonderful blessings that we enjoy, but how often do we really mean what we say? Or how often do we really think upon the words we so easily utter? Perhaps some people feel very self-righteous when they have given some money to the Church. It is quite difficult for us to realize that our possessions are not our own. We work hard for what we have, and we save to accumulate the means whereby we can support ourselves and our families. We build a home and buy an automobile and take much pleasure in possessing pretty things. People who are good and honest respect our possession as belonging to us. The civil law admits they are ours, and guards them that others might not steal them from us. But then the thought comes suddenly upon us: "All things come from Thee, O Lord, and of Thine own have we given Thee." So our possessions are really not ours at all, but God's!

"I believe in God the Father Almighty Maker of heaven and earth"—with these words the Christian acknowledges the fact that it was God who made all the things of heaven and earth. And if He made them, then they are all His to do with as He will. In His infinite love God has created us, and has given to us the wonderful and adequate bounty of the earth to be for our use. It was God who made the vast mountain ranges with their waterfalls, their hidden ores, and their soul-filling beauty. It was God who gave us the seed for our great wheat-fields, the cattle on the ranges, the fish in the sea. It was God who gave us our minds with which we discovered electricity, the gasoline motor, the radio. He gave us friends to love and children to raise, and finally He gave us even His only Son to reconcile us again unto Himself after we had sinned. Nothing does man create. The credit must go to God who gives us all things to use.

b. God the Source of all goodness:

If all things come from God, then all things must be good, because God is the only source of goodness—never of evil. Sometimes there seems to be things existing that are evil in themselves. St. Francis had a great love for all things because they were God's, and he called the wind and the fire his brothers. Yet we are told that he could never get himself to call the fly his brother because he could see no good in that insect. And so we find it difficult to think that earthquakes and floods and great fires come from God and are good. Who can explain such things? 'God moves in a mysterious way, His wonders to perform.' The Christian cannot explain the ways of God; he only knows that He who gave His only-begotten Son to die upon the Cross for us must love us more than we can ever know.

Perhaps the explanation of the tragic happenings are due to man's misuse of God's gifts. Surely the desire for possessions may be a very high or a very low, a noble or a most ignoble wish. It is like the love of life, the wish to keep on living, which may be full of courage and patience, or may be nothing but a cowardly fear of death. A man may use his great wealth to build a merciful hospital or to find a cure for cancer, or he may use it to enslave others and whet his evil taste for power. God in His infinite wisdom gave to man the gift of freedom of choice. How we use that freedom determines whether or not our possessions are used rightly or wrongly. Once an aeroplane was used to carry medicine to an inaccessible town to save a life; and again the same aeroplane was used to carry bombs to kill.

II. Our responsibility for God's bounty.

a. The Christian must use God's gifts for the spread of His kingdom: All the things of the world belong to God, and they are good. Therefore God demands of us that we use His bounty in righteous ways. God is the real owner of what seems to be our possessions, so His will should govern the use we make of them. It is the duty of the Christian to use what God has given him for the spread of His kingdom on earth. Some may say—with a selfish motive—that Christianity begins at home. Christianity does surely begin at home, but if it ends there it is not, and never was, true Christianity. Our responsibility goes further than ourselves to include our fellow-men who are poor and sick and otherwise handicapped. It has been this sense of duty that has built hospitals, homes for the aged, schools, and many other institutions. The Church is the great instrument that works for the spread of Christ's kingdom on earth. When we make our little offering at the Church service, we only return to God a part of what has always been His.

God has given to us a truly wonderful bounty. How little of it we really do find, and to what poor use we make of it. Yet it is all about us: "seek and ye shall find; ask and it shall be given unto you," and when you have it, use it for the spread of His Kingdom. "Thanks be to God for His unspeakable gifts."

BEGINNERS' DEPARTMENT

(Continued from Page 109)

America. Place the right hand over the heart and salute the American flag.

2. *The Story:* Children may place their chairs in front of the teacher's chair and get ready for the story. (Always have their chairs arranged so the sun does not shine in their eyes.)

Tell the story for today in the most interesting manner. This is one of the stories which can not be dramatized so tell it so that it will serve a purpose. Our Lord Jesus ascended into Heaven to live with God His Heavenly Father but He promised to be with His friends all the time for ever and ever. To the very end of the world.

BACKGROUND FOR THE TEACHER

When Lord Jesus commenced His public ministry, He called around Him twelve humble fishermen to be the companions of His travels and the witnesses of His conduct, preaching and miracles. For three years He tried to convince the generation of that day of His Divine Authority and Supreme Power, by performing miracles. He healed all manner of diseases, raised the dead, forgave sins, commanded the wind and the waves to be still and they obeyed Him, yet the people denied He possessed Divine power from God. Throughout all His life He perfectly illustrated the principles of the religion He taught. There never has been a parallel in any finite being to compare with His perfect life. His love and compassion, kindness and simplicity are the qualities seldom found in any living person. Yet He possessed all of them. As His earthly work neared completion He called His disciples together and instructed them concerning their mission in life. He told them to "go into all the world and preach the "Good News," make disciples of all people, and baptize them in the name of the Father and of the Son and of the Holy Ghost." He knew the difficulties and discouragement they would encounter but He promised them strength and power to carry on His good work. "You will receive a gift from God in Heaven to help you carry out this commission. It is a great work but He will help you." Then He advised them to stay in Jerusalem until they received the gift. "I want you to tell all the people about the Heavenly Father. Begin your work in Jerusalem. From this city go every place, tell every one the Good News. Go to the very end of the world and teach all nations what I have told you."

The disciples lisened and remembered what He said. They loved Lord Jesus and they knew He loved them. The little group watched Him anxiously. What was He going to do next? They did not know. Surely something was going to happen. Closely they followed Him until He reached the top of the Mount of Olives. Here they stopped and Lord Jesus lifted up His hands and blessed them. While He blessed them a wonderful thing took place. Slowly He began to rise from the earth. Higher and higher He went until a beautiful white cloud covered Him from view. Thus He ascended up into Heaven in their presence after He bestowed on them His parting benediction. The astonished disciples looked and looked. They could see nothing. The cloud had disappeared and with it Lord Jesus. Silently the disciples stood looking up at the heavens. Soon they were surprised to see two men standing beside them dressed in white.

"Why do you stand there looking up into Heaven? This same Lord Jesus which is taken up from you into Heaven shall come again from Heaven to earth. Go back to Jerusalem and wait until the Heavenly Father sends you the promised Helper."

With joyful hearts they hurried back to Jerusalem to wait for the prophecy to come true.

3. *Expression Work:*—During the week make it a point to call each child and ask him to bring flowers this Sunday. Share the flowers and when each child has a small bouquet slip an elastic around them to keep them together. Then insert the bouquet into the center of the paper lace doily. Tie the stems with colored paper or ribbon. Bring the old fashioned bouquets home to mother or give them to some one who is ill. Ask each child to tell some one what Lord Jesus told His disciples to do before He went to Heaven.

4. *Conversation Period:*—Ask the class to tell what they are going to do with these lovely flowers. How can they help carry on Lord Jesus' work? By telling others about Him and by being kind and loving.

5. *Dismiss* class with a prayer: Dear Heavenly Father, we thank Thee for the flowers, for the sunshine and the rain. Help us to be loving like you. Amen.

PRIMARY DEPARTMENT

(Continued from Page 112)

the same way. We pray to God the Father in the name of His Son, our Lord Jesus Christ.

But even that is not all of the Ascension story. Let us go on a little further in the Creed, "From thence *He shall come* to judge the quick and the dead." Then think of the words which the two angels spoke to the Apostles as they stood looking up where our Lord had gone. "This same Jesus which is taken up from you into heaven *shall so come again* as you have seen Him go into heaven." And our Blessed Lord Himself said, "I go to prepare a place for you. And if I go to prepare a place for you, *I will come again* and receive you unto myself, that where I am you may be also."

That then is the beautiful promise of the Ascension. God's Son shall come again. But His second coming will be very different from the first, when He came as a tiny helpless Baby to the Blessed Virgin Mary in the little cave at Bethlehem. For when He comes again it will be as a mighty King who shall come in great glory to lead God's good children home to their Father in heaven. Our Blessed Lord was speaking of that glorious second coming when He said, "Then shall the King say unto them, 'Come, ye blessed of My Father, into the kingdom made ready for you since the beginning of the world.'"

And so you see what a wonderful day next Thursday is in the Church Year. You can always remember why the Church keeps Ascension Day by re-

(Continued on Page 128)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.

Intermediate Quarterly; **Editor,** The Reverend John R. Cooper, B.D.

Subject of Course: The Christian Religion in the Modern World

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

BUILDING HABITS

AIM:—To show the importance of habits in our lives; the way habits are formed; and what habits we should make it a point to form.

KEY-SENTENCE:—

"The way to form a habit is to start right in, never hesitating, and never allowing an exception."

FOR THE TEACHER.

St. Luke 9:20. "Whom say ye that I am?"

It is a remarkable thing to note, as we read the Gospel story, how the Lord Jesus insisted upon the necessity of personal knowledge of Himself on the part of His disciples. They were not to get their idea of Him from popular thought about Him, nor even from the opinion held by the religious "Experts" of the day, but from personal contact with Him. He taught them to know Him gradually, in the intimate touch of everyday life. Then, one day, He asked them, "Whom do men say that I am?", and the sort of answer that you might expect came from them, "Some say that you are Elijah, come back to this world again, and some think that you are John the Baptist, miraculously revived from death, and some say this, and some say that, and others think you are a prophet." "All well and good," He replied, "but you must have more accurate knowledge than that. All these others are guessing, but by this time you ought to know. Whom say ye that I am?" Then came St. Peter's reply,—"Thou art the Christ, the Son of the living God!"

There is a lesson of deep import in this for us. If we are really going to know the Lord Jesus, it must not be by hearsay, but by real experience. So many thousands of people never know Him at all except by hearsay. Their Christian experience is at second-hand. They are Christians because Christianity is traditional in the circle in which they move, and for no other reason. If the society about them were Buddhist, they would be Buddhists. Their Christianity is of custom, rather than of conviction. Is this not so of a very great many people today? But if their religion is to mean anything to them, it must not be their "Mother's faith," or their "teacher's faith," it must become their faith, by personal experience.

Every one gets his faith from some one else, it is the normal thing; but how can we make that borrowed faith our very own? By practicing it, until it begins to prove itself in our own lives. Then it will be ours. The borrowed faith of so many people never becomes real for them because they have never taken time to study it sympathetically, to understand it deeply, and to practice it actively. You cannot know the Lord Jesus unless you have read the Gospel record with reverent care. In this reading you will learn the majesty of His life, and His teaching. You must keep in touch with His Church, which is the fellowship of believers, because their belief can strengthen yours, and by joining in the prayers and in the worship of the fellowship, the power of the group is brought to bear upon our personal problems, helping us to solve them. Finally, we must try to do His work. This is,—perhaps,—the greatest test; for the Lord Jesus was ever a worker, and today He is found wherever there is need. Those who work with Him, come to know Him.

SCRIPTURE LESSON:—St. Luke 2:42-50.

THE LESSON PLAN.

1. The Importance of Habit.
2. Mental Habits.
3. Choosing One's Own Habits.
4. Building Good Habits.
5. Habits to Form.

EXPANSION OF THE LESSON PLAN.

1. Do you realize the importance of habit in your life? It is very great. It is not too much to say that we live by habit, and that if it were not for our ability to form habits, we could not live at all. Walking, talking, working with our hands, and innumerable other everyday "skills" without which we could not live and do our work, are all habits. Indeed, it is hard to think of any physical action which does not have somewhere in it a habit which makes it possible. If you had to stop, consciously, before each step, and think about it, you would not get much walking done.

Most of these physical habits by which we are enabled to live and do our work were learned so early that we have forgotten that we once did not know them. We take them for granted, but as a matter of fact they should not be taken for granted at all. They were painfully learned, when we were very small. We do not realize their full significance for us until we see someone to whom they have been denied.

2. What has been said above about physical habits is also true of mental habits, ways of thinking about the world, and about people, and life in general, without which it would be very difficult to live in a civilized community. Notions of right and wrong are mental habits, enforced upon us by our parents, and by the community, while we are yet very small. Ideas of politeness, honesty, respect for law, and for other people's property, are mental habits and they have become so much a part of us that we hardly realize that they are habits at all. We look upon these things as a natural part of us; but the truth is that no one is born with any of these things in him, they are acquired, as all habits are.

Mental habits are of more importance, when all is said and done, than physical habits are. It is a great deprivation not to be able to walk, but it may prove even more disastrous to your future not to have learned the habit of honesty.

3. Although so many of our habits come to us early in life, we never lose the ability to form new habits, and it is possible always to lose old ones. If this were not so, our life would be iron-clad indeed. Habit forms the everyday basis of our living, but because we are continually dropping some habits and getting others, the basis of our living is a somewhat fluid thing. Our lives are not founded on rock unless we deliberately make them so. Habit is a strong thing, but it does not absolutely rule a person's life, unless that person wills it so. Habits can be deliberately broken; and habits can be deliberately formed. It takes will-power, but it can be done. You cannot live without habits, but it is possible for you to choose what habits you shall have.

We must remember, however, that the older a habit is, the harder it is to break it. This is especially true of mental habits, habits of thought. If you are cursed with a bad habit of long standing, it will take a vast amount of will-power to break it,—sometimes it takes more will-power than you can muster. In a case like that some outside force must be called in to help you break it; but you must understand this, that no outside force is worth a

penny to break a habit, if there is not the desire to break it in the heart of the person who is cursed by that habit.

Bad habits should be broken, for they invariably bring bad results. Sometimes they bring bad health, both mental and physical. They bring all sorts of failure, and spiritual degeneration. It is supremely important to get after those bad habits, and to root them out of your life. If they are too firmly seated, and your will is not strong enough, you can call on God's power by diligent prayer. He will help you.

Building good habits is a powerful weapon against the bad habits we want to eliminate. This, also, takes willpower, but it can be done.

4. Psychologists, who have studied the human mind, and the human personality, have accurate scientific knowledge about habits, and how they are formed. They tell us that there is only one way to form a habit, that is, to make up your mind about the habit you want to form, then to start right in doing it, and never, on any account, to allow an exception. Just allow one exception, and your proposed "habit" is gravely menaced.

Suppose the habit you intend to form is a simple thing, like writing a letter home,—if you happen to be away from home,—once a week. You are away at college,—let us say,—and you know that you should write home once a week, and you determine to do it, but you set no regular day for it. Every time you think of it you say to yourself, "I am busy now, but the week is not up yet. I will do it tomorrow." Soon the week is gone, and no letter. "This week I will do better!", you say, but you do not. Finally, you need some money, so you dash off a brief note, and feel ashamed of yourself. Then you say, "This is not right. I am going to go about this in a sensible way. I will apply the rules for forming habits which I have learned in my psychology class." So you pick out a regular day for writing each week—let us say, Sunday. And you pick out a regular hour on Sunday, let us say, right after lunch. And every Sunday, without fail, you go to your desk and write that letter. After lunch one Sunday a friend says, "Jump in the car with me, and let's go for a spin through the country-side!" "Sorry!", you reply, "but this is my time to write home." "Plenty of time for that! Come for the ride, and write the letter later." So you do, and Monday comes with the letter not written, and your good habit is in danger of being broken. The rule in your psychology book says, never allow an exception, and your good habit will never be broken. If you allow yourself to say "I will break it just this once, but never again," you may think that you mean it, but you will break it again.

To form a habit, you must set up a rule for yourself, and never break that rule. Every habit,—even the most simple,—involves a "skill" which must be learned, and regularity in practice makes the skill perfect. Paderewski, the great pianist, used to say that if he missed practice one day, he could tell it, if he missed two days, the critics could tell it, and that if he missed three days everybody could tell it. On tour he carried a piano with him on the train. Once when he visited Washington, D. C., the car in which he traveled was on a siding in the yards, and early in the morning he was practicing. He looked out of the window, and saw a crowd of people standing around, listening, section hands, porters, brakemen, firemen, engineers, all in wrapt attention to the wonderful music which, to the pianist, was only "practice."

This rule of regularity in habits applies to every form of habit, the mental as well as the physical. If you want to be polite, you must always be polite, at home as well as abroad, when you are tired and discouraged as well as when you are feeling your best. If you want to be honest, you must always be honest, in little things as well as in large, and when no one could ever know, as well as when you expect your books to be checked by an expert. If you want to make your religion mean a great deal to you, you must be regular in your practice of your faith, not missing your prayers, not forgetting to read your Bible, not irregular in reception of the Sacraments, not leaving your place vacant in Church.

We know that it is harder to form a good habit than a bad habit. We usually "just drift" into bad habits,—and the habits we just drift into are usually bad,—but we must actively plan the good ones. You just drift into habits of laziness, habits of neglect, and idleness, and mischief. But good habits take hard work, foresight, intelligent planning, industry, and honesty with one's self. It is easy to "drift into" the habit of missing Church on Sunday. Church-going is a habit, and must be cultivated in the same way that other habits are.

5. There are certain habits which are good to form. There are too many of them to be set down in any one list, so this list which follows is only partial, and suggestive. Have the members of your class make their own lists, and then compare them. The good habits which follow should, of course, appear in any well-formed list.

(a) Honesty. No life can be truly happy and successful which is not based on honesty. The habit of honesty should be carefully cultivated. Dishonesty can completely ruin a life. No one is so clever that he can live dishonestly, and hide it from the world. Benjamin Franklin was right when he wrote, "Honesty is the best policy." It pays the best dividends in the end. But with the Christian honesty is not merely best, because it pays dividends, but because it is God's way of life. Surely the Christian, of all persons, should live honestly.

(b) Industry. A lazy person cannot be counted on in any situation. He will "let you down" just when you need him most. He does not do a good job for others, and he does a worse job for himself. This is also true in spiritual things. Laziness simply will not do in religion. The rewards of life, and of faith, go to the industrious even more than to the wise.

(c) Thrift. It is a great blessing to know how to save. People who have learned the lesson of thrift are rarely in want. It is not necessary to be a miser in order to be thrifty. A Spendthrift throws his money away on useless things, where the thrifty person saves for use. A thrifty person will have to give to others less fortunate than himself, and in giving will get a blessing.

(d) Kindness. What is better than kindness? It makes both the giver, and the one who receives the gift, happy. Christ was kind, and He commanded His disciples to follow Him in kindliness. Kindness is the touch of blessing which makes the whole world happy.

(e) Charity. This is Christian love. Read I Corinthians 13, and see what Saint Paul had to say about Christian love.

(f) Peace-making. The Lord Jesus said, "Blessed are the peace-makers," and it is so. Peace-makers are the spreaders of blessing.

(g) Church Attendance, Scripture Reading, and Prayers. These are all habits, which may be learned, and which must be practiced faithfully in order to be of greatest value. They will bring us into touch with the Blessed Master Himself, in His Church.

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

THE CONTROL OF THE IMAGINATION AND THE MIND

AIM:—To show the importance of spiritual insight in religion.

KEY-SENTENCE:—

"All the great prophets of our Bible have used the imagination as a creative thing, to help men see God's revelation, and to live by it."

SCRIPTURE LESSON:—St. Matthew 16:1-17.

THE LESSON PLAN.

1. Imagination and Religion.
2. Spiritual Insight.
3. Understanding Ourselves.
4. Knowing What Not To Do.
5. Knowing What We Should Do.
6. Understanding Others.
7. The Vision of Victory.

EXPANSION OF THE LESSON PLAN.

1. The question is bound to arise whenever you begin to speak about imagination and religion,—"Has imagination any place in religion at all?" Most people, on first consideration, would not think so, because they like to think of their religion as absolutely fixed and sure, and not as something which has to be "imagined." Imagination is all very well, they think, for poets and for those in love, but when it comes to matters of religious belief they do not want to consider the imagination at all. Nevertheless, the imagination does have a legitimate place in religion, and it will be the object of this lesson to find out what it is.

2. Perhaps it will help, somewhat, if we define our terms. Just what do we mean by the "use of the imagination in religion?" We mean the kind of thing which we may call "spiritual insight." Of course the sort of thing that we *usually* call to mind when we speak of "imagination,"—that is, "day-dreaming," and "building castles in the air,"—has little place in serious religious endeavor, but *spiritual insight* has a great and worth-while use in religion. Indeed, it is hard to see how there could ever have been such a thing as religion without it.

Mere "day dreaming" is destructive of worth-while religion, because "day

dreams" have only the haziest connection with the realities of this world. Any pauper can sit back and dream of what he would do if he had a million dollars, but it has not one iota of reference to things as they are. The kind of imagination that is worth something never gets very far away from actual, and possible, facts. Take an example: an engineer imagines a bridge to be thrown across a river. It is pure imagination, a creature of his own mind. At first no one else knows how the bridge he envisions looks. The bridge is a *thought* before it is a *fact*, but even while it is still a thought it is based on facts, and upon the needs of the people who will use it. The engineer uses his imagination constructively. He does not plan a bridge of moon-beams, but of steel and concrete, and stone. He does not content himself with the dream, the imagination; he sees to it that the plans are drawn, the bridge built, and that all is made ready for the use of men.

This should give us some idea of the proper use of the imagination in religion. Some of the great religions of the East have built up "air castles" of theology and philosophy, but they have no real relation to reality. They are an escape from reality. Christianity will have nothing to do with such a use of the imagination, for the Christian religion demands that its seers and thinkers keep in mind the facts of human life as we know them, and the needs of people. The great prophets of our religion have never gotten very far away from facts, and from the needs of human beings. The true prophet, according to the Christian ideal, takes the needs of real people, and the facts that will answer that need, and binds them together into a great vision which has every chance of becoming as real and as helpful to men as the engineer's bridge over the river.

For imagination to be of value in religion, it must be used constructively. In religion we have no right to just "imagine" a system of our own, but we may use the imagination to help us discover the truth about God's world, and about our place in it. We may use the imagination to picture great, constructive things which, under God, need to be done for humanity, so that others may take our vision and help us make it come true. All the great prophets of our Faith have used the imagination as a creative thing, to help men see God's revelation, and live by it.

3. One legitimate use of the imagination is to help us understand ourselves. The average person has a very poor understanding of himself. Would it not be a fine thing if we could "see ourselves as others see us?" A great many of us might be very much surprized if we could do so! It is possible to use the imagination as a sort of mirror, in which to "see ourselves as others see us," and used so, the imagination might become a very healthy and profitable thing for us.

Of course there is a danger in using the imagination thus, for we may get a "twisted image" of ourselves in our imagination if we are not very careful. A warped mirror will give a warped reflection, so we must take care that our imagination, if we use it as a mirror in which to understand ourselves, is *true*. To keep it true, we must constantly check it by the measure and rule of the Gospel of the Lord Jesus Christ. It is not what we imagine we are that counts, but rather the use of the imagination to measure our stature against the standard set by the Lord Jesus. We know what He was, and that shows us what we ought to be. When, by a constructive use of the imagination, we measure ourselves by Him, we see how imperfect we are, and where our imperfections lie.

4. One of the great things in learning to understand ourselves is to know what things we should not do. The world is full of foolish people who are thoroughly miscast in what they are doing. One of the very great tasks of modern education is to fit them into the life of the community according to their talents and ability. Many persons are failures, not because they are stupid, but because they are misfit in their jobs. A clinic has recently been set up in one of our great educational centers to discover aptitudes in young people, so that they may be given jobs they can do well, and the success of this experiment,—as yet carried out on a very small scale,—has been amazing. Most of us do not have the opportunity to go to such a "clinic", but we do have the power of self-examination, the use of the imagination upon ourselves, to help determine things we are not fitted to do.

This is not without its religious reference. There are many people who could be of much more value in the Church if they used some little imagination about themselves. All of us do not have the same talents. If everyone were called to preach, there would be none to listen. There are many in the Church who are trying to do things for which they are unfitted. We need vision to see this, and courage to turn our talents to other things, for which we are prepared.

5. If it is a tragedy to see people attempting things for which they are not fitted, and largely wasting their time, it is a much deeper tragedy to see others who are well fitted to do these things, and who make no move to do them at all. Hundreds and thousands of people miss their opportunity for success and happiness because they do not have imagination enough to recognize opportunity when it comes their way. It is a dreadful thing, and especially in the Church, to see talents wasted because people haven't vision enough to see the need, nor to realize what they might be doing for themselves, for the world, and for God. Tremendous accomplishments lie within our power today, both as individuals, and in the Church, which are never realized because we have not the imagination to catch the vision.

6. If we need imagination to help us understand ourselves, we need it even more to help us understand other people. In large measure success in this world is dependent upon an ability to understand others. Every salesman needs the sort of practical psychology which gives him an appreciation of the other fellow's likes and dislikes, for without that ability to size the other fellow up he might as well not try to sell his wares to him. Life is made up of a series of personal contacts. The hermit can hardly be said to live, since he denies himself the contacts which make life rich and full. In these contacts nothing is more important than the ability to understand the other fellow. And that is just where so many of us fall down on the job. We see people, and we think we know them, and sometimes we do, but more often we do not really know them at all.

Imagination gives us the power to pierce the mask, and to see the soul of the other fellow as it really is. But imagination, so used, must be strictly controlled. We do not have the right to "imagine" what the other fellow really is, and what he is thinking, without any reference to the *facts* involved. We must not "imagine" things about our friends which are not true; we must use the imagination to help us arrive at the truth. This distinction must be carefully kept all along the line, the difference between "day dreaming", and the practical application of spiritual sensitivity.

It is not being able to understand people in order to use them for our own advantage that is of interest to Christians, but to be able to understand them in order to help them. Many times, when we are able to pierce the mask, we find unworthiness behind it. If we allow that discovery to discourage and disillusion us it will not be helpful. We know that not a single one is perfect; we need imagination to see what, under God, an unworthy person may become. With God's help even the most unworthy among us may be transformed, and made over again into something very fine and noble. The Lord Jesus used that kind of "imagination" all the time, and we see Him taking the most unworthy, and seemingly hopeless individuals, and making them over again into worthy and noble characters. He could *see*, in spite of present unworthiness, the noble thing that might be done in them through God's power. And that is our task as Christians, to see the potential good in people, and to help bring it to flower. We must look at other people, not as they are, but as they might be, if God could have His way in their hearts. This is one of the noblest and best religious uses of the imagination.

And having caught that vision, we must work with all our might to bring it to pass in actuality. We must join with the Lord Jesus in restoring to mankind their lost heritage as children of God.

7. Finally, we need imagination to help us see the inevitable victory of God. Those who have been faithful workers for God for a long time are apt to become discouraged, because they cannot see much gain through their work. They are tempted to lose heart, and to say, "What is the use of it all?" Christian work is often very discouraging. We see only a little sector of the great, world-wide battle, and where we are things may not be going

MONEY FOR YOUR TREASURY

Over 2,000,000 Sunflower Dishcloths

were sold in 1941 by members of Sunday Schools, Ladies' Aids, Young Peoples' Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official

Sangamon Mills - Est. 1915 - Cohoes, N. Y.

so well, in spite of all we can do. What we need is to see the *whole* battlefield, throughout the world, and throughout time. If we could do that, we would understand that God cannot lose, and that the final victory is prepared. We need broad vision so that we can understand what the Lord Jesus meant when he said, "Be of good cheer; I have overcome the world!"

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

THE CONTROL OF THE BODY

AIM:—To show the true nature of our bodies, and their proper use.

KEY SENTENCE:—

"Our bodies are not ours alone, they belong also to God."

SCRIPTURE LESSON:—Saint Luke 7:36-50.

THE LESSON PLAN.

1. The Nature of the Body.
2. The Use of the Body.
3. Proper Planning.
4. Guarding the Body from Abuse.
5. Spending Strength on Good Aims.
6. Temperance in Drink.
7. Temperance vs. Greediness.
8. Keeping the Body Pure.

EXPANSION OF THE LESSON PLAN.

1. Naturally, we must know just what our bodies *are*, before we may determine with any accuracy how to use them properly. The proper use of a thing depends upon what it is. We must, then, determine what our bodies are.

(a). The first thought about our bodies is that they are the houses where our souls live. As Christian people we believe that everyone possesses a soul, a spiritual part not to be seen or perceived by the bodily senses, but real and vital. The soul dwells in the body, and therefore the body is a sort of house for the soul. Of course we cannot carry this analogy too far. Our souls do not live in our bodies in the same way that we live in our houses, but there is enough likeness to make the illustration apt and useful.

If our bodies are like houses for our souls, then our bodies are of great importance, and how we keep them is important, because you can usually judge the kind of person who lives in a house by the condition in which the house is kept. A well-kept house indicates good qualities in those who live there; and just so a body well-kept indicates certain good qualities in the soul within that body.

And as the inhabitant of a house makes his mark upon the house, so the house makes its mark upon the inhabitant. We are all subtly influenced by our surroundings, and so it is that the soul of man is influenced by the man's body.

(b) Our bodies, however, are more than "houses" for our souls; they are also *instruments* by means of which we do our work and live our lives. The soul, which is a spiritual thing, cannot make itself effective in the physical world except by the use of a physical instrument, the body. It is as if our souls were workmen, and our bodies were indispensable tools. No workman, no matter how skillful, can do his work without tools. The carpenter must have his saw, hammer, square, and other things to work with before he can be a good and effective builder. The printer must have his press. The mason must have his trowel. The digger must have his spade. So it is all through the world, and so it is with our souls, they must have their instruments through which to do their work.

The measure of a good workman is the way he keeps his tools. The first thing that an apprentice is taught when he begins to learn a trade is the care of the tools of his trade. It is much the same with our bodies which are the instruments of our living. They must be cherished, and kept clean and fit, so that they may serve us well in life. We certainly do not want the final product of our living to be marred because we have been careless of the instrument which God has given us for our work.

(c) Nor are our bodies ours alone, they belong also to God. We are told that as Christians our bodies are the Temple of the Holy Ghost. If your body were yours alone, and you have no one to answer to for it but yourself, you might say with some reason that you could spoil it if you wanted to: but our bodies are not ours alone, and we must answer for their use to God Himself who gave them to us. It would be a tragedy for our bodies to be willfully spoiled if they were ours alone, but the tragedy becomes deeper when we realize that the thing we spoil and misuse comes from God, and in reality belongs to Him, and that by misusing it we defeat His purpose in sending us into the world. The very purpose of life itself is defeated when we drive the Holy Spirit from our lives by intemperance and impurity.

2. In the preceding section we determined that our bodies are (a) the houses where our souls live, (b) the instruments of our life and work, and (c) the Temples of the Holy Ghost. Of course this is a Christian estimate, but we are making our study from the viewpoint of the Christian person. Now, if our bodies are properly described by these three titles, we will know what use we should make of them. As houses for our souls we should make them as gracious and charming as possible: as instruments of our life and work we should keep them efficient, keen, and ready: as Temples of the Holy Ghost we should keep them clean and holy, ready at all times for His Presence.

Moreover, we should keep a proper balance between these three things in our life. To spend *all* the time cultivating the grace and charm of our bodies would be to neglect the other two great aims of life, that is, our work, and our worship. To spend all one's time in any one of these three fields of endeavor would not be good. All work, and no play would make our lives desperately dull, if not to ourselves, then to other people. Proper balance in one's life may be called TEMPERANCE. Intemperance is not confined to eating and drinking. It is quite possible to be intemperate in anything, and intemperance is always a costly thing.

3. A life to be properly lived must be properly planned. A good balance in living is always the result of intelligent planning. People who just drift along through life are much more apt to pick up the bad habits of intemperance and impurity than those who have set a high goal for themselves, and are going toward it with all their might. Intemperance and impurity of life are not usually the result of deliberate choice. Very few people deliberately choose to go wrong. Usually they just drift into these things before they realize it, and then are so much enmeshed that they do not know how to get out, and soon cease to care whether they get out or not. People who use their bodies intelligently, balancing work, recreation, and religion in a well ordered plan, are apt to be healthier and happier and more successful than those who waste themselves in intemperance.

4. Temperance,—when you seek its root-meaning,—is to guard the body from abuse. Intemperance overtaxes bodily strength, and, if long indulged, will break the body down and destroy it. It is rare that an intemperate man accomplishes much. Sometimes, however, they do accomplish things, for there are exceptions to all rules. The late dictator of Turkey, Kemal Ataturk, was a very intemperate man, yet he accomplished wonders for that nation. There are some men, like Kemal, who have such wonderful stores of energy that they can abuse their bodies outrageously for years, and seem to hold up wonderfully. But we must realize that such men are rare, and that had they not wasted their strength they might have done even more. Kemal's intemperance finally killed him. He might be alive today, had it not been for his habitual drunkenness, against which doctors had long warned him. As a general thing, intemperate persons waste their strength, and reduce the quality of their work to the point of non-entity.

5. Even the strongest person has only a certain amount of bodily strength to expend, therefore we should see that it is used on worth-while things. Sometimes men working on great tasks find it necessary to be intemperate in expending their strength. In this case intemperance is justified. Saint Paul was undoubtedly intemperate in his use of his strength while preaching the Gospel, but the end he sought was so glorious and so worth-while that he had a right to be intemperate in his pursuit of it. We must, therefore, lay down this further rule about intemperance. To be intemperate does not mean simply to protect the body from abuse, but to protect our store of bodily energy and strength from being thrown away on unimportant things, so that when the great and important work for which we were sent into the world comes along we may be ready to do it. We must conserve our strength for good aims.

6. The word "temperance" has come to mean temperance in alcoholic drink. This narrows the meaning of the word too much, but it has gained popular use, and certainly we cannot have a lesson on "temperance" without mentioning this side of it. So far as the Church is concerned the same rule applies to the matter of alcoholic drink as to any other bodily appetite. The Church is dead-set against drunkenness, which is

a particularly vicious kind of intemperance. There are some people who should never touch alcoholic drink at all, and even those who are sure of themselves should touch it with extreme care and abstemiousness. Strong drink may be a harmless thing when used with the proper care and temperance, but used intemperately it is raging with harm and destruction. Alcoholic drink has ruined more lives, blasted more hopes and destroyed more homes than any other instrumentality in the world. It has brought more unhappiness and destruction than all the wars than have ever been waged. Greediness for money and power may possibly overtop it as an instrument for evil, but even that is a matter for argument. Harmless when properly used, alcohol may become the devil's own tool for the destruction of human worth and happiness.

7. Temperance is, after all, just the opposite of greediness. Greediness overstuffs itself, but temperance makes the soul the master of the body. Greediness makes the body soft and degenerate, but temperance keeps the body in training, ready for the supreme effort for the great prize, when the opportunity comes.

8. Impurity is just a form of greediness. Lack of chastity is the disregard of God's moral Law, and the degradation of some of life's finest values, in order to feed a greedy and evil appetite. Those who let evil appetites devour them body and soul will some day have to pay the price. You cannot defy morality, decency, and law without paying the price. The wages of sin is death.

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

ROGATION SUNDAY

GOD'S BOUNTY AND ITS USE

AIM:—To show that for the Christian, God's will is paramount, and that in using our possessions we must seek to obey His will; and to show that those who are selfish about their possessions must some day make an accounting to God.

KEY-SENTENCE:—

"Everything that we possess belongs to the Creator, and at His call everything that we possess must pass from our keeping forever."

SCRIPTURE LESSON:—Saint Luke 20:9-16.

THE LESSON PLAN.

1. The Nature of Our Possessions.
2. God's Will Should Govern Our Use of Possessions.
3. The Right to a Living From our Possessions.
4. The Unworthy Steward Will Be Punished.

EXPANSION OF THE LESSON PLAN.

1. It is the most natural thing in the world for us to think of the things we possess as our very own, to do with as we please, yet such is not the case. Everything that we possess belongs, not to us, but to God who gave these things to us, and at His call we must relinquish them every one.

We are in the habit of calling our possessions our own, and we think of them as such, but in reality we are tenants,—holders,—of these things, and not owners. 'The earth is the Lord's, and the fullness thereof.' Everything is His, and we hold it in trust for Him. We have to expend labor for the good things we earn, and when these good things come into our hand they do not have a tag on them saying, "This is God's property which is being loaned to you," but nevertheless, at God's call, we must put these things aside forever.

Sometimes death intervenes, taking away every possession. But sometimes we do not have to die to see our possession swept away. A fire, or a great flood, or a strong wind out of heaven, a war, or some other great tragedy beyond our control, and men's possessions are swept away. These things which we cherish and call ours really belong to God. He gave them, and when He wills they may be taken away.

2. Since we are tenants, and not owners of the things we possess, the will of the real owner should govern the use of these things. If I own a farm, and have a tenant working it for me, there are many things which I would leave him free to decide for himself, but the major decisions about the property would be mine. The will of the owner is paramount to that of the tenant. The tenant has rights in regard to the property, but those rights are subject to the fact that he is not the owner, and he owes to the real owner a proper amount of rent. The Lord Jesus made use of this fact in many of His parables. The tenant who holds property which belongs to God must see to it that God's will in regard to that property is obeyed, and that God's right to a proper return for the use of the property is observed.

With the possession of wealth comes great responsibility, for that wealth is held in trust for God. If more people realized that fact this would be a better world, and the Gospel would be spread abroad much more rapidly than it is. A few, but not many, persons of great wealth today realize the meaning of Christian stewardship, and that their wealth is not theirs to use as they please, but in reality belongs to God, and should be used in accordance with His will. From a fully Christian standpoint the only excuse for the possession of great wealth is the power for doing good which the wealth gives the possessor. To use great wealth,—or small wealth, for that matter,—entirely for one's self is not Christian. There are a multitude of worthy religious and cultural undertakings which deserve the support of Christian people, and every one who is a Christian should know about these things, and their needs, and should do everything in his power to help support them. Most of us are not persons of great wealth, but whether our possessions be small or great they bring responsibility, and if we neglect that responsibility we may be sure that we must answer for it to the Master when He comes again to judge both the living and the dead.

★ BUY DEFENSE BONDS ★

Buy Defense Bonds out of the proceeds of Sunflower Dish Cloth sales. Your group can buy twice as many and gain twice the benefits for your organization.

SAMPLE FREE TO OFFICIAL

SAGAMON MILLS-EST. 1915-COHOES, N. Y.

It is a great tragedy to see a spendthrift throw away a hard-earned fortune: It is even deeper tragedy when we realize that he is not wasting what is his own, but what in reality belongs to God. It is a great tragedy to see a selfish person use all his resources on himself: it is even deeper tragedy to realize that because of that selfishness, and lack of understanding, the Gospel is hindered in its spread. Let us be sure that God's will governs the use of our possessions.

3. We have a right to a living from our possessions. God does not make unreasonable demands upon us. Every tenant has certain rights in his tenancy which are guaranteed to him by law, and so God gives us the right to take a living for ourselves from the good things which He has granted us. We have the enjoyment of His gifts, while they are in our hands. He does not ask that we give Him back everything that He has given us just as soon as we get it. He has given us our possessions to use in His service, and He has Himself said that "the laborer is worthy of his hire."

The amount due back to God from our income was set in Bible times as ten percent. That was called the "tithe," and was considered to be the minimum gift which a Christian person ought to make toward God's work. Anything given in excess of this was a "free-will offering." But in these days the tithe is forgotten, and we call any gift at all a free-will offering! Is this right? It is a rare thing, in these days, to see a Christian who gives as much as one percent of his income to the support of God's work. If every Episcopalian should give as much as one percent of his income to the Church, the money-worries of our Church would be at an end.

As God's tenants we have a right to a living from our possessions, but not too rich a living. Excessively rich living is not right for Christians. We are God's stewards, and "it is required of stewards that a man be found faithful."

4. The Lord Jesus tells us plainly that unworthy stewards will be punished for their unfaithfulness. His parables, very many of them, point this out clearly. (Note the parable which is used in the Scripture Lesson for today).

Just how this punishment will be administered, or when it will come, we do not know; but we are sure that it will come. People cannot break God's Laws and get away with it. Sooner or later the Master will come and take His property away out of the hands of those who have abused the privilege of having it, and will give it to others who may prove more worthy.

THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

April 19, 1942

THE SECOND SUNDAY AFTER EASTER

THE CHURCH: ITS BEGINNINGS

SCRIPTURE LESSON:—Acts 4:31-35.

AIM:—To give a brief outline of the Church in the Age of the Apostles.

TEACHING OUTLINE.

I. Preparation. The source for the Church of the period under study is, of course, the New Testament. We find in the Acts and in the Epistles an accurate and satisfying picture of the life of the Christians of the First Century. The first step in the preparation for the Church was the selection, by our Lord, of the Twelve. During the term of His ministry, when they were under His instruction, it is appropriate to term them "The Disciples." But after His Ascension, and the descent of the Holy Spirit upon them at Pentecost, we change their status to "The Apostles"—those whom He sent forth with authority.

It is, however, the closing scenes of the passion and resurrection which give definite seal to the authority of the Twelve. It is St. John who gives the fullest account of their commission. He tells us that the Lord sent them to be His Apostles, or His representatives, as He was the Apostle of the Father. Thus they are definitely clothed with the authority which the Son of Man enjoyed on earth. This included authority to remit and retain sins, and to be shepherds and rulers of the flock.

II. The Church at Jerusalem. In this first stage, the apostles are practically the Church, and repositories of all authority. It is they who act and teach. Of course, this could not last. They were human, and by themselves would not be equal to the work. So they selected from the whole body men of great gifts and new ideas, who might receive divine inspiration and be able to extend the work and life of the Church outside the limits of Palestine.

III. First expansion of the Church. These assistants do work assigned to them. At the first, their office was quite restricted. They were to superintend the daily service at the common table and the distribution of alms. Prayer and the service of the word was to be reserved to the apostles. And yet the apostolic laying on of hands is not without effect in this direction also. We read that both Sts. Stephen and Philip work signs and wonders. They preach with effect, so much so with Stephen that he arouses the animosity of the Jews and is stoned for blasphemy. This precipitates the first persecution of the Christians and the community is divided, some of its members being forced to flee away.

III. Extension to Antioch. This dispersion was under divine providence. It made the Community cease to be narrowly Jewish and we find that the Apostles themselves are led to leave Jerusalem for a consolidation of the work. St. James is left as the Bishop of Jerusalem, and we find, for example, that Peter follows Philip to Caesarea. St. Peter's admission of Cornelius into the Church, according to, a divine revelation, gives apostolic sanction to the new preaching to the Gentiles. At the same time, except in the case of Peter (who did take six witnesses with him) we no longer find the apostles acting by themselves alone.

IV. The Council of Jerusalem. This was in 49. After St. Paul's return from his first missionary journey, with experience of and affection for the Gentiles, he comes to the parent community with a conviction that in the eyes of God there was "neither Jew nor Gentile, bond nor free," and that "God had made of one blood all persons to dwell upon the face of the earth." He was soon interrupted by certain zealots from Jerusalem, who insisted that circumcision was an indispensable qualification for Church membership. Their views found acceptance to such an extent that an appeal to the chiefs of the whole Church became necessary. St. Paul and St. Barnabas, accompanied by the uncircumcized convert Titus, went up to Jerusalem to relate the success of their work among the Gentiles, and to ask whether they were to be hindered by the restrictions which the stricter Jewish coterie wished to place about them.

A council of the Church was called, sitting under the presidency of St. James, the kinsman of the Lord. The description given in the Acts is vivid, and we know that the discussion was vehement. After threshing the subject thoroughly through, a decision was given in favor of St. Paul. St. James pronounced the decision in the name of the Apostolic college. It recommended Gentile converts to make only such concessions to Jewish feeling as would make it possible for the two sections of the Church to live together amicably and without friction. In the admission of proselytes to Jewish communities, it had been the rule to enjoin upon them certain regulations about food and marriage, known as the "commandments of Noah." Three of these were now enjoined upon Gentile converts to Christianity: they were to eat such food as a conscientious Jew need not scruple to share, and not to marry within the prohibited degree of kinship.

V. Missionary enterprise. St. Paul was, of course, the Great Missionary. His aim was to plant churches in strategic centres in as many provinces as possible of the empire. It has been said of him, that he "thought in provinces." He established churches in Pamphilia at Perga, in Pisidia at Antioch, in Galatia at Iconium, Lystra, and Derbe, in Macedonia at Philippi and elsewhere, in Achaia at Corinth, and in the province of Asia at Ephesus. But, as all roads lead to Rome, St. Paul's great and final work was in the capital city of the Empire.

But St. Paul was not the only missionary. "Christians went everywhere, and wherever they went they carried the Gospel," says Prebendary Clarke. The Gospel "was early taken to Rome, though we do not know by whom. We know that it reached Cappadocia, Pontus and Bythynia from I Peter and Crete from the Epistle to Titus. There is no mention of Spain, except that St. Paul announced his intention of going there, or of Gaul or North Africa, but considering the conditions, it is likely that by the end of the first century churches had been planted in all the chief towns of the empire. By A.D. 110 Ignatius was speaking of bishops being settled in the ends of the world. In A.D. 112 Pliny complained that in Bithynia temples were emptied of worshippers owing to Christian propaganda. Before the death of Marcus Aurelius (180) Christianity had spread very rapidly in Asia Minor and Egypt. We read of martyrdoms in North Africa and in Gaul, at Lyons and Vienne, and of churches in Germany, Thrace and Thessaly. Tertullian, writing about 197, says that 'there are Christians in almost every town.' Origen, on the other hand, some years later, wrote that there were still a number of nations, both within and without the empire, to which Christianity had not penetrated. Harnack calculates the strength of Christianity in Carthage in Cyprian's time (248-260) at ten to fifteen thousand, and in North Africa at three to five per cent. of the population."

Thus the Church grew. Its life and order was essentially the same as that of our own day. By the time the Second Century had come, the Christian year, with its round of fast and feast, was beginning to be kept. The eucharist was beginning to grow from the central usage of the Words of Institution and the Lord's Prayer. And with the passing of the last of the Apostles, each center of administration was organized with its Bishop and Priests and Deacons quite as the Church of today.

Questions for Class Discussion.

Give a description of the early Church

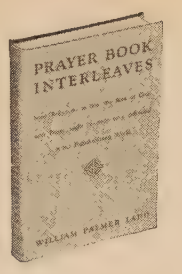
of Jerusalem, as you read it in the New Testament.

What was the relation of the early Church to its civil environment?

Should Church and State be separate?

How would you go about taking the Gospel to a strange people, who had never heard of it?

What is the value of teaching the Church's ritual and customs to children, and to adults new to the Gospel?



"A much needed contribution to the liturgical life of our Church. I do not know of any similar book which combines so admirably sound learning, common sense and reverent wit."—*(A professor of Church History)*

Prayer Book Interleaves

By William Palmer Ladd

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.

"Scholarly in substance, popular in form and filled with the spirit of sturdy, simple devotion."—*Dr. F. C. Grant*

"Replete with many a fascinating anecdote and illustration."—*Dr. Robert O. Kevin in The Philadelphia Inquirer*

"Am enthusiastic about it. Should bring a real awakening of the spiritual powers of the Church."—*From a reader*

Cloth
182 pages
2 illustrations
$1.25

At all booksellers or from the publishers

OXFORD UNIVERSITY PRESS • 114 Fifth Ave., New York

April 26, 1942

THE THIRD SUNDAY AFTER EASTER

THE CATHOLICITY OF THE CHURCH

SCRIPTURE:—Colossians 1:18-29.

AIM:—To emphasize the meaning of the term "Catholic" as we use it in the Creeds, with a definition of the term "Holy Catholic Church."

TEACHING OUTLINE.

I. The meaning of the term "Church." The English word *Church*, like its equivalents in other languages, includes two distinct meanings: (a) the congregation or community; (b) their place of assembly for worship. Our word and its German equivalent, Kirche, probably comes from the Greek of "kuriakon", meaning "The Lord's House." The word "ekklesia" is regularly used in classical Greek of the "assembly" of citizens, who were summoned, or called, to it from their occupations. It is used repeatedly in the Greek Old Testament as the equivalent of "kahal", also meaning assembly. The word occurs only twice in the Gospels, in St. Matthew 16:18, "on this rock I will build my church," a prophecy of the future; and in St. Matthew 18:17, "tell it unto the church," where some local community, Jewish or Christian is meant.

The word "Catholic" means simply "Universal", literally "throughout the whole" as opposed to local. The "Catholic Faith", as described by St. Vincent, a monk of the abbey of Lerins, on the isle of Honoratus in the Mediterranean, is that which has been held by "everybody, everywhere, always;" or, as the late Dr. Frank Gavin used to say, as that held by "anybody, anywhere, at any time."

The primary idea of the Church is, in the New Testament, that of a separated community composed of the followers of Jesus Christ and as such dissociated from the rest of the world.

II. The Nature of the Church. The primary idea of the Church as a community of persons "called out" from the whole body of mankind, leads on to the further notion of it as comprising the whole body of Christian people. But this comprehensive notion of the Church extends it to Christians of all times and of all places; and therefore, of necessity, to all Christians of all preceding ages, as well as to those of any specified moment. The comprehensive idea of the Church is consequently subdivided into those of the Invisible Church and the Visible Church.

III. The Invisible Church is the name given to that vast body of Christians who have at any time, or in any place, departed out of this life in the faith, and fear, and love of God to live in the world unseen. In the words of St. Augustine, "The Church is the people of God throughout all nations, all saints being joined and thereunto numbered who lived in this world even before His coming, so believing that He would come, even as we believe that He hath come." This definition presupposes, of course, that Christians who have left this world in a state of unforgiven sin, are in some sense or other cast out of the Church; but the condition of the departed is so veiled in mystery that their exact relation to the Church of Christ between death and the final judgment can by no means be defined. We can only carry our definition to the extent of saying that the Invisible Church is made up of the faithful who are dead as far as this life is concerned, but who are alive as to the life of the world to come.

IV. The Visible Church. This is the name given to that whole body of Christians at any time living in this world. It is the whole body of those who have been baptized, and not formally or authoritatively separated from the Church by excommunication. How far wilful heresy, schism, or immoral wickedness can of themselves affect a person's separation from the Church is a question too difficult to be entered upon here. But as theologians contemplate only the holy dead when they speak of the Invisible Church, so they ordinarily speak of the Visible Church in a restricted sense which does not include heretical, schismatical or iniquitous Christians; meaning by that term, the "One Holy Catholic and Apostolic Church" of the Nicene Creed. This is called "the union of the faithful" by ancient writers, and the term is retained in the definition given by Article XIX of the Church, in the back of the Prayer Book: "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance."

V. The objects of the Church's founding. It is because the Church is an actual and visible organized body that she can attain certain objects. These objects are (a) Mutual help and fellowship. The Church is "a universal brotherhood knit together to build up each of its members into holiness." We are not only members of Christ, but also members one of another. (b) Testimony and extension. The work of the Church is to proclaim Christ and bear witness to Him; to carry on His work, keep alive His teaching, and spread it throughout the world. He "began to do and teach" while on earth; then He commissioned His Church to continue His work.

Those who dispute the importance of the actual visible Church may be men who carry individualism to extremes. But more often they have much too narrow a conception of the Church, perhaps limiting its action to what is purely official or even synodical, and excluding all non-official work of its members, however much on Christian lines. All this ought to be included, not excluded. The Church does not consist merely of the clergy, nor is its work limited to official and synodical action. The Church is in truth the company of all professing Christians, the sum of all organized Churches, and all their members; and all Christian work by any of these is part of the work of the Church of Christ.

VI. The Church and Holy Scripture. The Church is a "witness and keeper (i.e. preserver) of Holy Scripture. From her, both historically and at the present time, we receive and know the Bible. It was written by members of the Church; it has been preserved by successive members, attested by their evidence, recognized by them as the source of proof for the truth of their teaching. From the Church we get the Canon of Scripture. Without her testimony the limits of Scriptural authority would be quite uncertain. It is true that the Bible as a whole commends itself to our hearts as the Word of God. But this is true very unequally of its various books. Again, no one does get his religious ideas simply and solely from the Bible, for the Church, in a broad sense, has a good deal to do with them. We first learn Christian truths from our parents or teachers, only supporting or supplementing this teaching from the Bible; and when we do study it for ourselves our interpretations and religious ideas are necessarily colored by our previous training, or by current Church views.

Thus to get one's religion from the Bible apart from the Church is not only an unwise and conceited thing to at-

tempt, but it is practically impossible to perform it in a Christian country. In the mission field a man has often got his first ideas of Christian truth from a copy of the Scriptures, but he would not get far without seeking Christian instruction. On the other hand, in a new mission at least, converts are at first dependent on oral teaching. But a satisfactory and permanent Church must have the Scriptures in its own language.

Questions for Class Discussion.

How would you go about teaching the catholic position of this Church in your community?

Distinguish between the Visible Church and the Invisible Church.

Why did Christ found the Church?

What is the relation of the Church to the Bible?

May 3, 1942

THE FOURTH SUNDAY AFTER EASTER

THE SANCTITY OF THE CHURCH

SCRIPTURE:—Ephesians 2:11-18.

AIM:—To give practical suggestions as to the meaning of the term Holy Catholic Church.

TEACHING OUTLINE.

This point has been less stressed than any other note of the Church. There is much misunderstanding of the meaning of the terms "holy" and "holiness."

I. Meaning of the term "Holy Catholic Church." The one Apostolic Church is holy in its origin as deriving its being from Christ: holy in its doctrine, the law of the Lord being an undefiled law, converting the soul; holy in its members, whom God according to His good purpose has sanctified to Himself as a "peculiar people, zealous of good works." The Spouse of Christ needs must be holy. "Be ye holy, for I am holy," is a command that by divine grace carries with it some degree of its own fulfillment, as when it was said, "Let there be light, and there was light." The declaration "without holiness no man shall see the Lord" was intended to draw with cords of love, not to repel. Time past, time present, and time in the future is one sustained hope of this holiness to the believer. It was first lit up within the soul at baptism; though clouded over at times with sin, it has existed a renewing power, and won back the faltering soul to thoughts of God and duty, and in the end this hope of holiness will be made perfect in reality, and union with Christ will cast out all fear of future falling. If such be the life of each individual member of Christ the whole body cannot be otherwise than holy.

II. The Church separate from the world. In the New Testament, in all of our Lord's sayings, there is this sense of separateness from the world. It was the original idea of the Church to be opposed to, and the Church has never been weaker than at the times she has conformed to, the standards of the world. For it is the Prince of this world, to use our Lord's words, who contends against our King. We see the contest in Daniel, and in the wonderful chapters of St. John, in the Book of the Revelation, where he, too pictures the strife between the forces of good and the forces of evil.

III. The Early Church as separate from the world. This is not difficult to prove. Membership of the Church was then denied to men who were professionally heathen, to those who by the very necessity of their daily occupation denied the law of Christ. Gladiators, actors, all functionaries of heathen temples, were debarred from the altar. All this was pretty clear, but there came in at a very early period the doctrine of the sinfulness of matter, and the Church tried to show itself separate from the world by doing battle with the matter of the human body. Asceticism in food, in raiment, in social life, in respect to marriage, came to be regarded as the test of the Christian faith. It was said that when there was no precept by Christ to that effect, there were "counsels," and so the counsels, or remote injunctions to certain things, by our Lord, were regarded as more important than the direct precepts of Christian duty. It was not that man who preached, therefore, was honored, but that man who was a celibate monk as well as preacher.

Furthermore every man who voluntarily submitted to privation from luxuries, or who did battle with the comfortable customs of ordinary life, was regarded as carrying out to its high ideal the obligation of the Church to be separated from the world. Thus the monks were thought to be religious clergy, while married men were only secular clergy. It must be remembered that in all this the Church was an attraction. Men and women, wearied with strife, shrinking from sin, galled by the bondage of the world, knocked at the gates of the Church to be taken in, for their hearts longed for the better things which those gates and walls sheltered. The Church has never been an attraction when she ceased to be spiritual.

IV. The Church and the world of today. But today things are somewhat different. At least members of the Church are not conscious of a great gulf between the profession of a Christian and that of a man of the world. Christians take their tone from the world. And as a consequence there are many small sects of people who separate from the Church as a protest. They say that represents the world. Or there are many people within the Church who, although they do not separate themselves from her and her sacraments, nevertheless in daily life live on stricter principles than the Church requires.

V. Our Lord's Standard. There was one occasion when, as it seems, our Lord set a standard of comparison, without condemning the world. It was when He was under query by the Pharisees as to their duty of paying taxes to Caesar. He called for the "tribute money," and when the coin was passed to Him He examined it, and asked, "Whose is this image and superscription?" "Caesar's," was the answer. Then He said, "Render therefore unto Caesar the things that be Caesar's and unto God the things that are God's." Here was a distinction between the two sets of duty, with the implication, expanded by St. Paul, that a Christian was a better citizen and supporter of the State because he was a Christian.

Many years ago, the Rev. A. H. Charteris, a Scotchman, gave a series of lectures on "The Church of Christ, Its Life and Work." In a chapter on the "Church as a Society," he spoke of the opportunity of the Church of modern days, because of its note of holiness, as being a leaven in the life of our times.

"But has not the Church of Christ a great function, often unused in these times?" he asks. Then he continues: " 'Come out from among them and be ye separate,' are not the words which ought to draw believers from the visible organization of the Church, but they do teach the separation of the Church from the world. It is hard to define the demarcation, and in some things it is for the heart and not in the first instance the life. But woe betides the Church of Christ when eager hearts cannot distinguish between it and the world that lieth in wickedness, when it does not show forth the praises of Him Who called its members out of darkness into His marvellous light. There are many things in which I humbly think the Church of Christ ought to lift up a clearer testimony than she does, perhaps than she dares to do. . . . . The Church, like its Master, will always refuse to be a ruler and judge, so as to divide the inheritance between contending claimants, but the Church has a message to demand generosity of the men who mass fortunes, a message to enjoin steady industry on the men who are poor, that she has been afraid to proclaim in tones that would be heard above the din of gathering battle."

It is when the Church emphasizes her separateness that she has the greatest spiritual authority. The class might discuss how this authority may be enhanced in the corporate body of the Church. And discussion might be had concerning the manner in which individual members of the Church may influence, by their own spiritual behaviour and devotion to the ideals of the Church's note of sancity, the position of the Church in "the midst of this miserable and naughty world."

Questions for Class Discussion.

What is the meaning of the term "Holy" in the phrase 'Holy Catholic Church'?

What is the attitude of the Church to amusements?

How far must a Christian separate himself from the world?

Should the Church takes sides in debatable moral questions?

May 10, 1942

THE FIFTH SUNDAY AFTER EASTER

(ROGATION SUNDAY)

THE APOSTOLICITY OF THE CHURCH

SCRIPTURE:—Ephesians 2:19-22.

AIM:—To sum up the arguments for the doctrine of the Apostolic Succession.

TEACHING OUTLINE.

Refer the class, at the beginning, to the quotation from the Ordinal, given

at the head of the lesson. If any of the class has seen a consecration to the episcopate, or an ordination to the priesthood or diaconate, let them give a short outline of the service.

I. Apostolic Succession: The Term defined.

This is the transmission, through the episcopate, of the power and authority committed by our Lord to His Apostles for the guidance and government of the Church. This fundamental doctrine is necessarily implied in the teaching of Holy Scripture.

II. The authority for it. Our Lord said to His Apostles: "As My Father hath sent Me even so send I you" (St. John 20:21). The Church, being a society chosen out of the world, and having its own peculiar laws, duties and privileges, a governing authority must always be indispensable, not only at its commencement, but also during its continuance. Its permanence could not otherwise be secured. Hence our Lord thus gave His commission to the Apostles: "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway, even unto the end of the world (St. Matt. 28:18-20)." This was a promise which could not have been fulfilled unless He were also with their successors or representatives: with *you* as He said, that is, with those who represent you or succeed in your place. The Apostles being mortal, and a literal fulfilment of the promise impossible, we cannot understand our Lord's promise in any other sense.

III. The need of the Apostolic Succession. No one can have a right to speak or act for another unless he have a special commission. The Church is called the Kingdom of God upon earth, and its constituted order is always spoken of as regulated by Himself. Thus St. Paul clearly intimates the need of a divine call to the ministerial office, when he asks, "How can they preach except they be sent (Romans 10:15)?" Now we know but two ways by which a divine commission can be given, either through apostolical or episcopal succession, or by a miracle. As God has not been pleased to adopt the latter mode, which could hardly have been expected in the ordinary government of the Church, we must necessarily admit that the doctrine of the apostolic succession is the only means revealed in Holy Scripture for the perpetuation of the ministerial office. The need of a divine commission is virtually acknowledged even by those, who, uncalled, take upon themselves the office of the priesthood. They dare not, in opposition to the clear teaching of Scripture, and even from the obvious necessity of the case, say that their authority or commission to minister in Christ's stead, as the Apostle says, originates from themselves; they assert that they are *called* of God, but that the divine summons was a secret one, manifest only to their own heart and conscience. But, as one will readily see, this mode of conveying the ministerial commission would obviously leave the Church exposed to the craft or evil designs of wicked or self-deceived men. From St. Paul's words (II Cor. 5:20) "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God," we see that, judging from earthly matters, that if God sent a messenger or ambassador to communicate His will to the world, his credentials will be clear and manifest, not only to himself, but especially to those to whom he is sent, since otherwise they would have no safeguard against the pretensions of false teachers.

IV. The purpose of the Apostolic Succession. Plainly, when Christ established His Church, we can see that He set it in the world to do a special work. The setting apart of men as Apostles, and then as Bishops, Priests and Deacons, was for the distinct purpose of transmitting from Christ the doctrine and life which He taught. This conveyance of truth through the episcopate is clearly intimated in Holy Scripture, for St. Paul tells Timothy (II Tim. 1:13, 14): "Hold fast the form (literally sketch or outline) of sound words which thou hast heard from me: that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us," and "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also (II Tim. 2:2)." This good deposit committed to Timothy, or the essential doctrines of the faith, as St. Paul says a few verses afterwards, was called by St. John (II John 9, 10) and by St. Jude (verse 3) "the faith once delivered to the saints."

V. The Primitive Church. In the early Church an appeal was made to apostolic faith and tradition, transmitted through the episcopate as a sufficient refutation of novel or heretical teaching, and the unanimity of this belief in different churches was alleged in proof of its divine origin. Thus the historian Eusebius, who wrote in the Fourth Century, says, in referring to the Church of Rome, where Eleutherius was "now the twelfth from the Apostles in the episcopate, in the same order and the same teaching in which the tradition of the Apostles in the Church and the preaching of the truth has come down to us."

VI. The practical purpose of the Apostolic Succession. This cannot be better expressed than in the words of the late Archbishop Frederick Temple, in a sermon preached at the consecration of Truro Cathedral. He says: "The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ. He sent forth His Apostles; the Apostles received their commission from Him; they were not organs of the congregation; they were ministers of the Lord Himself. He sent them forth to gather all the thousands that they could reach within His fold; but they came first, and the members came afterwards; and the Church in all its dignity and glory was quite independent of the members who were brought within it. Everywhere men are called in; they do not come in, and make the Church by coming. They are called in to that which already exists; they are recognized as members when they are within; but their membership depends upon their admission, and not upon their constituting themselves into a body in the sight of the Lord. . . . . The purpose of that succession is to link the Church of the present from generation to generation, back, by steps that cannot be mistaken, to the first appointment of the Apostles by the Lord. The purpose of that succession is to make men feel the unity of the body, and, if possible, to touch their hearts with some sense of that power which the Lord bequeathed when He ascended up on high and gave gifts to men; with some sense of that grace which He promised when He said that He would be with us always, even to the end of the world; some sense of that undying life which shall still, until He comes again, unite those who Love Him with Himself, and spread the knowledge of His Name throughout the human race."

Questions for Class Discussion.

What are the special functions, each, of a Bishop, a Priest and a Deacon?

The
RUNNYMEDE
HOTEL

Just Two Blocks from the Episcopal Church

The Runnymede, located on beautiful Park Place, free from the noise of traffic, close to the Boardwalk and Ocean is only a few minutes walk to the Episcopal Church.

Here, at this lovely hotel you will find sunny rooms, an enclosed Solarium and open Sun Deck over-looking the Boardwalk and Ocean, good food properly prepared and a cordial personnel that anticipates your desires.

For Moderate Rates and Illustrated Folder write

EVERETT J. HIGBEE, *Manager*

The Runnymede

ATLANTIC CITY, NEW JERSEY

For yourself or for your friends—
for every purpose—use:

Harper EDITIONS OF
THE BOOK OF COMMON PRAYER
and the HYMNAL

When buying a prayer book ask for a Harper edition and know that you are obtaining the finest workmanship binding craftsmen can offer. ☛ If you are contemplating buying Prayer Books may we suggest you do so soon to avoid probable price rises and delay due to difficulty in getting fine papers and leathers.

H617x

These Editions Make Fine Gifts:

H125 Book of Common Prayer, small size. Bible paper, genuine leather, red under gold edges, leather lined. $3.25

H218 Book of Common Prayer, medium size. Bible paper, genuine leather, red under gold edge, gold monogram. $2.75

H215x Book of Common Prayer, medium size. India paper, red under gold edge, silk sewed. $2.75

H617x Book of Common Prayer and Hymnal, medium size. India paper, red under gold edge, silk sewed, gold cross. $5.75

HARPER & BROTHERS ★ ESTABLISHED 1817

Is the Apostolic Succession of divine appointment?

Wherein does this Church differ from other Christian bodies in your community?

How would a young man go about entering the Priesthood of the Church; Or a girl entering the Order of Deaconess or a Sisterhood?

PRIMARY DEPARTMENT

(Continued from Page 118)

membering the words of the Creed. But when you think of the Ascension story, always remember what it means to you, a Christian child. It means that our Lord Jesus Christ is in heaven today, helping *you*. He is asking your Heavenly Father to bless *you*. And if you try through all your life to be a good child in God's Family, then at the second coming of the King, *you* will hear Him say, "Come ye blessed of My Father into the kingdom of everlasting life."

Expression Work.

Memory work. Who spoke these words? What did God's Son mean? Church knowledge. Find in Prayer Book and repeat the part of the Creed referring to our Lord's Ascension.

Questions.

What do we call the day which the Church keeps to remember the time when God's Son went back to His Father in heaven?

When is Ascension Day?

Where is our Lord Jesus Christ today?

What is God's Son doing "at the right hand of God the Father Almighty?"

What did the angels tell the Apostles?

What will happen when God's Son comes again?

JUNIOR DEPARTMENT

(Continued from Page 114)

THE AIM:—To help the boys and girls to realize why it was necessary for our Lord to go back to be with His Father in Heaven; to help them appreciate the glory of the ascension of our Lord.

PREPARATION:—Paterson-Smyth in his "A People's Life of Christ" has devoted the last chapter of his book to "Returning to the Father". In that chapter he tells about the ending of the visit of the Eternal Son to earth. He explains how there is no other conceivable ending than the return to Heaven. He says, "Try to imagine the Lord of the Universe remaining on this planet, living—where?—in Jerusalem or London or Paris or Rome? Where He lived for the time He would be present. Everywhere else He would be absent. He must withdraw Himself in bodily presence that in spiritual presence He should be close to His poor brethren everywhere at all times, that any soul might at any moment be with Him."

The same author explains the ascension as our Lord's kindly condescension to our simple human minds. As we connect a higher life with the heavens, instead of merely disappearing as He had at other times, when our Lord passed out from our present sphere of existence to that other sphere beyond our knowledge, He rose from the earth and a cloud received Him.

PROCEDURE:—The forty days between our Lord's resurrection and His ascension were spent in preparation for that day when He must leave them. The disciples came to know that He was leaving them, but at the same time they came to realize that in some wonderful way He would always be with them.

During those forty days He explained the great command to them. He taught them that His word was not just for the Jews in Palestine, but for all people.

In describing the ascension, remind the boys and girls that the cloud which surrounded our Lord was that same cloud of brilliance which surrounded Him and the prophets on the Mount of Transfiguration. Bring out the difference in attitude of the disciples now in contrast to their attitude after the crucifixion. Our Lord had left them. There was no sorrow now. They had His promise that somehow He would be with them until the end of the world.

Be sure to teach the 'why' of the ascension. It was necessary that our Lord should go back to Heaven. It was from Heaven He had come. He went back to His rightful place. If our Lord was to be available to all men everywhere, He could not stay in Palestine. He went to 'prepare a place for us.' He went that He, the victorious King might plead for us at the throne of God the Father. Though physically He has left the earth, spiritually through His Church He comes to us, as He promised.

Finish your lesson with a picture of the hopeful, faithful disciples returning to Jerusalem to await the promised gift.

Have the boys and girls turn to Psalm 24. See what answer they would give to the psalmist's question, "Who is the King of Glory?" We, today, worship that same living, victorious King of Glory.

Lesson Outline.

I. Introduction.

II. The preparation of the forty days.
Preparation for our Lord's departure.
Preparation for the promised gift.

III. The Ascension.

IV. Why did our Lord ascend into Heaven?

V. What the ascension means to us.

Discussion and Application.

It is the Ascended Lord that we remember each time we pray "through Jesus Christ our Lord." We see Him in His rightful place in Heaven pleading for us with God the Father.

Our Lord ascended into Heaven that we might follow Him. He told His disciples, "I go to prepare a place for you."

Note Book Work.

See if the boys and girls can contrast the Kingdom of Israel and the Kingdom which our Lord came to found. The disciples had hoped for some glorified Kingdom of Israel, but they learned that the Kingdom of our Lord was far different. It was not just for the Jews of Palestine. It was for all people of all nations for all times.

This lesson should help the children to see why our Lord is the King of Glory. The ascension was necessary in order that He might become the King of Glory.

Church Teaching.

Thursday of this week is Ascension Day, commonly called Holy Thursday. It is one of the four great fastivals of the Church. Today's lesson should have impressed the children with the reasons why this day should be celebrated. If there are special services in your church plan to attend with your class.

Handwork To Delight Every Child

OUTLINE PICTURES TO COLOR

By Lillie A. Faris

Kindergarten Outline Pictures

Fifty-two pictures in "Life of Jesus" for the pre-school age child to color. A corresponding memory verse is featured with each picture. Price of 52 outlines in folder, 35¢.

Handwork for the Little Beginner

This set of clear, meaningful outlines on "God's Love" is simple in design and understanding. Little children everywhere love birds, flowers, animals and fruits, and these are the pleasing subjects chosen for this set. Price of 52 outlines in folder, 35¢.

Outline Pictures Bible Birds and Animals

This folder contains fifty-two outlines of Animals and Birds of Noah's Ark. Each outline is simply drawn and instructions for coloring are given below each picture. Price of 52 outlines in folder, 35¢.

Children of the Bible

Each outline pictures some phase of the life of outstanding characters, as Moses, Aaron, Miriam, Jesus, Paul and others. Price of 52 outlines in folder, 35¢.

Children of Other Lands

Here are pictures of little people of thirteen different countries, including Hindu, African, Hawaiian, Japanese, Chinese, Eskimo, and others. There is also a study of the child himself, followed by one of the home life. Price of 52 outlines in folder, 35¢.

Outline Pictures for the Primary Child

The Primary child will delight in coloring the Animals, Trees, Birds and Flowers of the Bible. Beneath each picture is a space for the child to write in his own words a suitable scripture verse. Folder of 52 pictures, 35¢.

The Life of Christ

Outline pictures of fifty-two outstanding events in the life of our Lord. The child finds his pleasure and profit in coloring to suit his own fancy, or in following the directions given under each outline. Price of 52 outlines in folder, 35¢.

Old Testament Leaders

Here is a new subject in the series of outline pictures suitable for the Junior age groups. This set contains pictures depicting the life of Joseph, Moses, Samuel and David. There are thirteen pictures on each character, enough for each Sunday in the year. Each picture carries a corresponding scripture verse. Price of 52 pictures in folder, 35¢.

H. M. JACOBS COMPANY

1724 CHESTNUT STREET PHILADELPHIA, PA.

HATS for CHOIR and CLERGY

The attractive styles of choir hats shown are suitable for the various age groups in your choir. They are obtainable in good grades of poplin and velvet. The biretta is made only in silk unless otherwise specified.

IMPORTANT

Please furnish head sizes when ordering.

CC 1. Biretta, made either stiff (unbendable), fold or old style fold, whereby sides crease and bend into flat form.

Silk, **$7.00**

CC 1

CC 3

CC 3. Canterbury Hat for clergy.

Poplin, **$3.25**

Silk, **$4.25**

Velvet, **$4.50**

C 9

C 9. Tam with tassel or pompom.

Poplin, **$1.75**

Velvet, **$3.00**

C 8. Gathered Turban.

Poplin, **$1.50**

Velvet, **$2.75**

C 8

C 1T

C 1T. Canterbury (soft) Choir Hat, with tassel.

Poplin, **$3.25**

Same as above simpler construction without ribbon band, **$2.50.**

Poplin, without tassel, **$3.00.**

Velvet, with tassel, **$4.25**

C 4. Square Tam (soft), firm inner with tassel and ribbon band.

Poplin, **$2.75**

Velvet, **$4.25**

C 5. Square Tam (soft), with light inner and with tassel. No ribbon band.

Poplin, **$2.00**

C 4
C 5

C 6
C 7

C 6. Choir Hat, Oxford, mortarboard, with leather sweat band.

Poplin, **$3.25.**

C 7. Oxford Choir Hat, same as C 6 without sweat band.

Poplin, **$2.75**

Like above but without front dip, **$2.50.**

C 3. Cape Choir Hat.

Band in back.

Button on each side.

Poplin, **$2.50**

Velvet, **$3.75**

C 3

H. M. JACOBS COMPANY

CHURCH AND CHURCH SCHOOL SUPPLIES

1724 Chestnut Street Philadelphia, Pa.